

P.S. I ask that these be  
considered by  
the Board in  
consultation with  
the mission  
action. M.

West Eaton, July 11,  
1898.

Dear Mr. Spur,

The Mission some time  
ago sent me ~~some time ago~~  
a Mission action on the school  
question and asked me to write  
both them and the Board my  
opinion of it. I will prepare  
the direct discussion by say-  
ing that I cannot see any-  
thing in the action of such  
immediate importance  
that it was needed to be  
settled with regard to the  
Seminary in my absence  
and without giving me any  
opportunity to discuss the  
subject and to put the mis-  
sion right as to some very  
evident mistakes which  
they have made. However I  
will attempt to do so now.

Section IV, Division IV. The

number of <sup>boarding</sup> pupils should not be more than 50 or 60 & etc. I am quite willing to try this although I still believe that the lower school should reach more than that number. It was for this reason that I gave, with the consent of the mission a certificate from our Preparatory department, that enabled us to receive a larger number of pupils and to give them what is termed in the Articles a "Primary" education and with that Biblical training while they were brought under the influence of regular discipline and regular and systematic work as well as compulsory hours of quiet thought when all were supposed to be engaged in silent prayer and thought.

The "morning watch" has

been one of the institutions  
of Fiske Sem. since the days  
of Miss Fiske. Added to these  
the lower classes shared in  
all the public devotional  
meetings, in the especial  
care of the best and most  
spiritual teachers that I  
could find in their nation  
and once at least each week  
had an especial meeting  
with the missionaries in  
charge. I think it bad pol-  
icy to shut out half of this  
class at least. It will exclude  
girls <sup>to</sup> whom in almost every  
case this education would be  
all they needed to fit them  
for leaders in the dark  
villages where they are.  
I would you could see the  
change I have seen wrought  
by two years stay in this  
department of our school.  
I gave a certificate from  
this department as then

the pupils could leave  
with honor and especial-  
ly the mountain girls. I  
regarded this grade of  
work as high enough  
for them and to carry  
a certificate of any kind  
none would satisfy them  
and give them a prestige  
among their people. With  
the other alternative we  
must exclude a part of  
these mountain girls  
whom we have so labored  
to get or take very few  
girls from the plain. Another  
point - the larger number  
allows us to select for our  
Sem. course those students  
who are most desirable.  
With the lesser number  
we must take all who  
will come and then we  
will have to beg for Sem.  
pupils which always  
places the Sem. or college

West Columbia, July 11, 1881.

Dear Bro. Phelps,

The Annis will come time

considered by the Board in connection with the mission action.

R. C. I ask that these be  
ago - sent me ~~some~~ time ago  
& opinion act in on the report  
certain and asked me to write  
both them and the Board my  
opinion of it. I will prepare  
the object discussion by say-  
ing that I cannot see any-  
thing in the action of either  
right or left imbalanced  
that it was needed to be  
settled as it regards to the  
Seminary in my absence  
and without asking any  
opportunity to discuss the  
subject and to put the mat-  
ter right - as to some very  
evident mistakes which  
they have made. I am sure  
will attempt to do so under  
Section III, Division II, the

in an unpopular and unfavorable light before the people. The Sem. has never had to do this. However the College got there, I believe it a fact that nothing has injured it more than doing this very thing. I shall therefore vote against limiting the pupils to 50 or 60 boarders.

Article V. Division 2. "Intermediate village schools to be resumed" - I never have seen any good results from these schools and have seen very bad ones and unless they can be conducted in a very different manner should vote against them. They were conducted at great expense much more than any department of Sem. where pupils were boarded and the cheating and unfaithfulness of those employed and the loose supervision was bad morally

for all concerned.

Section IV, Article 3.(a)

--- a standard of admission should be arranged & etc.

I do not understand this as the Sem. had laid out for it when I went there a grade at which pupils were admitted and in no case except where there were no village schools or in case of mountain girls was this violated, Again "The

effort should be to keep pupils in the school until old enough to receive permanent impressions and etc.

We have always made a strong effort in this direction and only in one case have we kept them longer and that for the especial reason that we wanted to educate better teachers and I still claim that those girls who will

pay all their expenses  
as these did not wish  
a post graduate course  
especially with a view of  
becoming dem. teachers and  
teachers in the higher vil-  
lage schools should have  
it, I quite well know that  
the popularity of this class  
with the people led the  
college boys to think that  
they would usurp their  
places in the village schools  
and according to results  
thus far I fear they will  
but I do not know why  
any girl who will pay  
for her education should  
not reap as a result a  
salary proportionate to  
that which a boy would  
get for the same work.

Rev. Mr. Shedd said when  
the matter was under  
consideration that not



until equal salaries  
were given in America  
would we do it in Persia.  
My answer was "Mr. Shedd  
we are a Christian mission  
and are supposed to do  
our work on Christian  
principles and not ward  
politicians" I still hold  
that view and regard  
any move in this direction  
as only another way of  
keeping women in inferior  
positions to men and  
one quite unworthy a  
Christian mission, certainly  
it does not come from  
the natives for those girls  
received the highest praise  
from all our educated  
people. Malek Joman and  
one or two like him are  
always looking backward  
but not for a moment  
would he place the retrograde

of the Sem. with that of  
the college votes of which  
comes from the fact that  
he not his sons are not  
employed there.

The same Section and Article  
" -- to limit the course of  
study to a fixed number  
of years." I do not under-  
stand this as we have a  
regular course of study  
laid out and I can hard-  
ly see how pupils could be  
made to complete a course  
of studies in a given time  
any more than in America.  
They enter with different  
abilities and different  
qualifications and some  
will pass straight through  
the course while others  
will fail to pass. If it  
means to give a certificate  
of graduation when a girl  
has been in the school four  
years (or any given number)  
I must decline to sign

would make a decision to  
- we were such verifications.  
I regard its effects as  
morely bad in giving a  
more impression, and  
can prove that no name  
given in the past has me  
let the standard of the school,  
when I went there the  
Board of Education would  
omit it when it was proposed  
and that a year should have  
one that was more near  
to what we had in our  
schools to see, and they were  
to make one and they were  
right. It is not so now  
however. I will correct  
right here an impression  
which the Mission and  
some members of the Board  
seem to have. I have certainly  
heard the expression  
"Higher education" connected  
with the Sem. and some

have said to me that they  
thought the grade of the Sem.  
was too high and the <sup>general</sup> impres-  
sion seems to be that I have  
raised it. Please take note  
that the course of study for  
the Sem. was all laid out  
before I went there and in  
no particular has it been  
changed or departed from  
except to make German an  
optional subject for which  
with my advice you should  
take it. It did make  
several minor changes but  
it was planned back in  
the course when it became  
evident that the girls were  
to compare with the boys  
for making the college  
college, & the course was  
in which the regular  
course for women. Also  
Bible History & Geography  
was taken out of the Primary

school was just with  
our highest sem. was in  
where it was proposed  
taught by Miss Russell  
instead of by a low class  
native teacher. But as the  
children had studied Eng.  
of the world. The grade  
of the teaching has been  
raised so that our teachers  
can give an explanation  
on any subject which they  
are expected to teach in  
the village schools. That  
you may understand this  
I will say that I made  
a great effort to raise the  
village school teachers by  
giving different courses  
to teachers according to  
their standing in examina-  
tion. This I succeeded in  
doing with the village school  
teachers with the best an-  
d results.

insisted on the fact that in  
the examination of the school  
me on the one examined, the  
over-observed to it as being  
to find out, that it was  
it is not in our hands and  
classified with others as  
one of our examinations, used  
I have a number of students  
to see that the school is  
they should be kept separate  
within the school and  
because they would be one  
to be kept, and we should  
to have some of the  
teachers and their  
wife to live in the school  
a girl is also in the school  
for the examination, and  
only examined them on  
the school, and we should  
be satisfied and we should  
in the school on an  
inquiry in many of the things

while the other subjects  
viz. Latin only, spelling  
& grammar, and reading  
& writing were very simple  
indeed. In this examina-  
tion those who had gradu-  
ated within the last three  
years were passed above  
95% and some were quite  
perfect while there were  
teachers one of whom grad-  
uated the first year after  
I went here and had been  
teaching some time who  
passed on the average  
of all subjects at 10%  
another at 15% and one  
at 10%, and there were  
employed as teachers as  
a matter of necessity.  
Certain it is we do not seem  
to cover the ground of our  
syllabus, I must, positive  
decide to put my name to a

certificate which would be  
sent to receive by conveying  
an idea that pupils had at  
least a degree of competence  
with the "read" not long grade  
but in the course of reading  
pupils own original exam-  
ination skills in reading. We  
do not want the college and Sen.  
to disagree as the college  
teachers do not all agree  
to examine and pass. This  
is done but however, a bi-  
lateral agreement with the  
state is required to assist in our  
examination because he  
cannot be allowed to let a  
teacher examine his own  
pupils, and if a teacher  
is not an examiner then  
some of his mistakes which  
cannot be corrected by the  
teacher. In fact, it leads to  
some more in the schools  
where it is practiced. It is



girls finishing before they  
have passed "the age at  
which they commence the re-  
sponsibilities of married  
life" I am glad to, believe  
from my own statistics,  
we are 15 or 16 years old  
which is the average age,  
of our graduates so should  
not advise their going earlier  
though from the preparatory  
course girls will enter up  
to grade can easily pass at  
fourteen and I think will  
pursue less than that  
took certificates the last  
year.

"The charges should be in-  
creased" until (Article IV 7)  
"pupils in higher grades  
had their own books but  
not the salaries of teachers."  
Our girls in high school  
grades pay  $\frac{1}{2}$  toman and  
in the teachers' manual

class to tomorrow a year.  
 There are 7700 there  
 with which I am sure  
 school, <sup>viz</sup> <sup>last year</sup> this included  
 the last year's salary, but  
 much more I had the  
 money I am sure, say to pay  
 this part of the salary  
 as 201 pupils? I would  
 see that taking out the school  
 11 teachers and teachers and  
 their cost and other expenses  
 including the board of 3300  
 would be enough for 4 times  
 the girls, so that we that  
 are in the school will not  
 more than this. I am sure  
 that we can pay to the  
 board, for the board of 3300  
 will not, perhaps, be paid  
 as yet, would include the  
 money to be spent on the  
 fact the mistake and  
 expect of our school to

... the first - not except  
to our Board. The amount  
of our contributions toward  
the number of indigent  
... taken the  
... from  
... from  
the ... the  
receipts which ...  
went more ... 4<sup>th</sup> to ...  
will increase to 1.5 in  
two years. The Board has  
not to refer to the records  
to see that every year for  
the first ...  
turned back 4<sup>th</sup> to ...  
of our ... and  
one year, ...  
receipts. Since that time  
our ... has been  
cut before it ...  
from 5<sup>th</sup> to ...  
... when the Board  
considers that we have



that we have a great  
 offer from. Today I do not  
 know where to go to find  
 all those good school teachers  
 who will come to school at all  
 days and nights. We are  
 still further disappointed. We  
 want to get a better, a rise  
 but the situation which is as  
 it always has been "shall we  
 see the Semifunds for the  
 benefit of the children or the  
 parents. Our teachers get  
 twice as much as they could  
 get anywhere else and have  
 their board and house  
 with a wife and work more  
 at home than anywhere else  
 and their money is often compar-  
 ed with the lowest teachers.

Mr. Shedd says a resolu-  
 tion has been passed that  
 the Semifunds charge 5  
 to many per year. This will  
 mean in half the school  
 for us and a fair

21.  
I started checked the first,  
since if we were to make  
into the actual case to the  
whole thing. There the  
college and original de-  
partment with things  
in proportion it will not  
be sufficient. There is no  
reason why the medical  
department cannot be  
made to support the whole  
mission with, if the board  
be willing it would then  
in other department of  
the work that could be  
it would not support would  
be a position of making a post  
of the college and it  
is. Compare, if you please  
The salary that is will receive  
and we have within reach  
of a few graduates of the  
highest rank and a college  
and which is not. The  
best teacher in the State

are white brick  
at least 300 or more  
white brick per acre and the  
value thereon (the latter  
cannot compare with the  
in certain) is the same  
proportion - perhaps more.  
The value of timber varies  
from 3 to 4 1/2 oak, the oak  
is (1.50) 1 1/2 to 2 per  
acre, and the value of  
in some cases for the  
a acre is 10 or 15.

One word as to "higher  
education" - The term has  
not higher than the  
second grade as mark  
ed out by this set of  
regulations etc.

I think the board can  
expect that we to make  
some effort in the future

... that we will  
... the ...  
... reports ...  
... that subject ...  
... that ...  
... policy ...  
... the ...  
... in our ...  
... claim for the sum ...  
... an advance in that line  
... has been made in any  
... on our ...  
... promise to ...  
... support in our work  
... as much ...  
... can with the higher  
interests of <sup>the</sup> work in view.  
I do not propose to object  
to changes which will  
free the sum in the  
present ...  
... of the ...





July 22, 1914.

Dear Dr. Speer:

I wish I had language to write down the enthusiastic and spontaneous approval I feel for the work of the Presbyterian missions in Persia. When Mrs. Osborn and I started for Persia we did not know what denomination was operating there. Merely in order to convince you of my warrant for considering mission work, it would be well to preface with the statement that I have visited every country in the world that has its own autonomy and every important colonial and suzerain territory in the world, including most of the more remote and unvisited portions.

When I started to travel, thirty years ago, I was opposed to foreign mission work. I found, however, that it was my own lacking growth that caused the disapproval. As I developed and saw what was being done, I began to change my opinion. It was about fifteen years ago that I became an enthusiastic believer in and supporter of foreign mission work. In my travels I have been from one end of Madagascar to the other; lengthwise and crosswise of China; I have visited all of the Pacific Islands where missions are located; I have visited every mission country of South America; I have visited a colony of every power participating in the partition of Africa, et cetera.

The most praiseworthy mission work, probably, that I had seen before going to Persia was that of Madagascar, where the London Missionary Society has been at work for nearly a hundred years. Quite equaling that in quality is the work in Uganda. The Presbyterian work in Siam and the Baptist work in Burma are of the highest order. But in Persia I was more struck than in any other country with the efficiency, character, capacity, devotion and sacrifice of the missionaries. I have found that the missionaries had more influence with the Persian government than our government has, and that is no reflection upon the American minister, who at the time of my visit was one of the best men in the diplomatic service. It had usually taken the minister some days to secure an audience with the Regent. Dr. Jordan, of the Presbyterian College, could secure an audience almost any time within a few hours. Many of the reforms in Persia grew out of missionary labor. The reform armies were more successfully and brilliantly led by student graduates from the missionary school than by any other military leaders. In fact, the progressive Persians were not defeated until their Christian leaders were killed.

I saw more of the Presbyterian missions at Resht and at Teheran than in other portions of Persia, although I have visited the country from the Gulf side as well as from the Caspian side. In all my life I have not seen, in mission work or any other, finer men and women, more capable, more earnest, more lovable and loving, more dignified, and in fact in every way equipped for their work, than the Presbyterian missionaries of Persia. You are to be congratulated upon the work you are doing there, and the work is not altogether spiritual at first. The young men of Persia - and I found nearly five hundred in one of your schools - are more impressed by example and attritional influences than by the direct teaching of Christianity. In fact, there would be no such attendance at your college if Christianity were made the most prominent primary feature.

It seems to me that the people of our country should give their most

generous support to such foreign missions as those in Persia. It is the only way that we are doing much of the world's work. It is true that we have taken millions of people from other lands and Christianized and civilized them. Our missions, however, are a moving school or a flying squadron of American civilization. Wherever they go they prepare the way for American institutions. They blazed the trails in trade first in China, first in Burma, first in Siam, first in Persia, et cetera. Frequently other nations, especially the British, have profited commercially from the work of American missions. Very, very often indeed American commercial interests have been directly and quickly benefited. The United States had the first consul of any Christian country at Zanzibar and the first in Madagascar. These followed missionary openings. If our trade has suffered in any part of the world, it has been because Americans have not been as quick to follow the missionary pathways as the Germans and English have. If American business men would support American missions financially and morally with the same spirit they do other things, the result would be not only a spiritual but a commercial conquest of the world. I would not say one word that would reflect upon our army or our navy, and I thrill with pride at their historic achievements; but I must say that which is an indisputable fact, that the American flag has been carried farther afield by American missionaries than by our army and navy, and with just as much credit, bravery, and sacrifice.

I hope you will have no trouble in financing your improvements and additions in Teheran. The work is great, is needed, is in good hands, and will reflect the greatest possible measure of credit upon any and all who assist it.

Yours most sincerely,

CHASE S. OSBORN.

Mishapur, Persia, Oct. 25, 1920

My dear Mr. Speer,

I appreciated more than I can tell you your fine long letter written in May which reached me several weeks ago. Dr. and Mrs. Hoffman and I are here in the city of Omar Khayyam on a six-week "mission" and we have been having such an interesting time of it I thought I would write you a little about it.

About two months ago we began getting letters in Meshed from a Mirza Sholan Ali in Mishapur saying that he had met one of the Meshed Christians who had told him of us, and begging one of us to come to Mishapur and instruct him. After seven letters had been received it was decided that somebody would have to go, so our Persian Associate and I set out on donkeys on the three day trip over the mountains. We were met 12 miles outside the city by our inquirer and I'm sure no missionary ever had a warmer welcome anywhere. When we were seated in his home my companion, like Peter in Cornelius house, said: "Now we have come to you. Will you kindly tell us why you sent for us?"

Mirza Sholan Ali replied by giving us a brief account of his life. His grandfather had been the head of the Ismadian sect of Islam in Herat, and he himself had 5,000 households of this sect in Persia under his supervision. As a boy he had been in India and a medical missionary had said something to him about Christ which he had never forgotten. For some years, however, he searched in vain here and there for a religion that would satisfy him, till six years ago he bought a book from a man with a long beard (Dr. Esselotyn). He soon found that this was what he was looking for. Three years ago he believed on Christ. But he did not know there were Christian ministers in Meshed, and he had been waiting in vain for someone to baptize him. "So", he concluded, "I sent for you to baptize me that I may be a complete Christian."

I stayed in his home some days and was convinced that he was ready for baptism. The only thing that stood in the way was that he had two wives, both of whom he loved, and they and their children all lived happily in one house! At first I made up my mind that this ought not to keep a man out of the church of Christ and I sent to Meshed for approval of my purpose to baptize them all. But before the approval arrived the father arranged to put away one of the wives and to provide for her so this problem was cleared up. Three weeks ago I baptized this man and his twelve year old son and another convert from Meshed who now lives in Mishapur. It was a bit difficult to conduct the examination on 9 months of Persian! But this didn't lessen the joy of us all a bit. You should have seen us all kissing each other in good apostolic fashion afterward! and the converts drank up the water in the baptismal bowl and pronounced it very good!

Mr. Sholan Ali says that his sect does not accept Mohammed or the Koran, only Ali; that they have no Bible and no set prayers or tools; that they are largely sori in theology; and in teaching are not far from Christianity, polygamy and divorce being condemned. He feels it will not be hard to evangelize the whole sect and is eager to make a tour of his villages in order to tell his people of his discovery. Several days ago he received a formidable document from his superior in India saying that it was rumored that he was straying away from the faith and calling on him to deny the charge. M. Sholan Ali replied by making abold confession of his faith in Christ and asking that his resignation from his official position be

accepted.

Two weeks ago Dr. Hoffman came here too and he is now having a busy time in our "hospital." Saturday he saw 176 patients, did one major and seven minor operations and made a house call. The Bible Society agent is with us too and we are selling a good many Bibles. Every day men have been coming to read and talk with us about Christianity. I believe there are a number of men here who are not far from becoming Christians. The Mollahs of the city are considerably disturbed over it all, I hear, and some of our enquirers have been frightened away.

There is a sheikh who comes to see me every morning early. He does not want people to see him coming here, but he is evidently gripped by the power of the gospel and he can't keep away. The heart of the conflict between Christianity and Islam is the old question of faith and works. I have been taking this sheikh through Romans and many of Paul's arguments take on fresh meaning as one sees how they cut through the self-righteousness of a Mohammedan Pharisee. Matthew and Romans seem to be written for the special purpose of cutting the ground from under the feet of Islam. One cannot realize the impregnable and irresistible force of the Christian religion till he has seen it tried out against another religious system.

I hope that our Meshed forces can cover a number of these Khorssan cities as we have done Mishopur. I believe in a very few years the harvest is going to begin and we ought to have some more men coming out as soon as possible to get the language and be ready when the days of harvest begin. I have been writing to a number of my friends about this field, and if any of them apply to be sent to it I hope it will be possible to accept and appoint them.

I am as happy as can be to be out here. Of course, I miss mother and all my friends at home. But I've never regretted for a moment my decision to be a missionary, and I'll never cease being grateful to you for the big part you had in leading me to that decision.

I hope you can bring Elliot along next year to Persia. You'll be sure of a warm welcome in Meshed I think when we get you here we'll just keep you to help us in evangelizing Khorasan and Afghanistan in this generation!

Please give my love to Elliot

Affectionately,

(signed) William Miller.

Meshed, Persia.

PATRIARCAT  
DE L'EGLISE S E R B E  
P.N. 3261.

October 1st 1922.

Belgrade

Serbia

Dr. Charles S. Macfarland, General  
Secretary, Federal Council of the  
Churches of Christ in America,  
105 East 22nd Street,  
New York City.

Your Eminency,

God's peace be with you!

Whereas we should like to write to Your Eminency  
some good news since regretably a church writes so seldom to another sister church,  
but our heart at present is filled with awe and pain because of untold crimes com-  
mitted by the Mohammedans against the Christians in Asia Minor and Anatholia.

We hope that Your Eminency has been already informed  
about ruthless massacres of Greeks and Armenians, indeed the massacres without mercy;  
about burning down and destruction of towns and villages inhabited by christians;  
about hundreds of thousands of men, women and children slaughtered; about many  
thousands of refugees starving, homeless human creatures, the ecclesiastical as well  
as the laypeople - bishops, priests and deacons as well as empoverished merchants  
and other folk - and about the profanation of the ancient and classic sanctuaries  
and churches so dear to all of us who have been baptised in the name of Jesus Christ  
our Lord.

Hoping that Your Eminency has been informed about all  
this we do not intend to write about all the details of this new tragedy of the  
Eastern Orthodox - and indeed of all Christian - Church, the details which have  
reached us. We are only hurrying to give an expression of our deep distress because  
of our martyrsed brethren, the Greeks and the Armenians, and of our hearty sympathy  
with all those of them who, now driven far away from their homes, are suffering all  
kinds of misery, feeding themselves with fear and tears.

The Serbian church, which has lived five hundred years under the turkish yoke can understand very well what it means to live under oppression of the phanatics and how great must be desperation of those who have to live and to die under such oppression. But the Serbian Church is not able to stop further crimes of the faithless. All that we are able to do under present circumstances we are doing, namely, we are praying to the Almighty Lord and saviour Jesus Christ that He may help and save. We are praying both for the martyrs and for their butchers. That the first may inherit the Kingdom of Heaven and that the last should not lose their souls for ever through overflowing, exaggerated crimes and atrocities.

The suffocated cries of the Greek and the Armenian churches will reach Your Eminency. We wish only to declare that the Serbian Church associates herself to these cries, protests and implorations. For in this moment the Serbian Church feels the same as her sister churches: the greek and the armenian.

May the power and the grace of the Holy Spirit move Your Eminency to do a right step which Your Church and Yourself are able to do under circumstances. It seems to us however that three things ought to be urgently done:

1. To counsel those christian governments, who have been and still are supporting the Turks, that they may at least in this moment when hundreds of thousands of innocent victims of their own politics are lying in fresh graves and when numberless ruins of human habitations are covered with blood and tears - that they may at least in this moment, we say, come to their senses and to abstain from further collaboration on a bloody work of extermination of christians. To advise them not to cut the very twig upon which they themselves are standing and not to put fire into their neighbour's house lest their own house should be burnt.

2. To organise urgent help to those numerous refugees from Asia Minor and Anatholia now shelterless and dispersed in Thrace, on the Islands and in Greece.

3. To influence your own Government that they should, from reason of humanism and God's fear as well as of that of common interests of Christendom, now

so sadly diminished, offer their protection to the lives and property of those crippled remnants of the christians in Asia and to hinder by all possible means the eventual slaughter in Constantinople and in Thrace.

Wishing to Your Eminency and to Your Church and grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Ghost we remain

With hearty greetings  
and brotherly love  
Your Eminency's  
in our Blessed Lord  
Jesus Christ

(Signed) ~~Metropolitan~~ Serbe and Dimitrie  
Patriarch



Seal of the Bishop



Iran Mission Narrative  
1939 - 1940

As Mrs. Jordan has said, "This past year has been unbelievable and unwritable", and surely any attempt to really give the narrative of this year, with all its heartaches, all its dashed hopes and plans all its uncertainties and blank walls, is not within the realms of possibility of a mere human being, for God alone knows the struggles of which one would scarcely dream in reading over reports filled with words of triumph, confidence, and glory to God for his goodness and blessings to us the past year, -- reports ending with paragraphs such as that of one of our younger members forced to leave the work of his choice after only two years of service because of the closing of the schools, who writes, "Now these chapters of activity are closed yet with the sorrow of their closing is a deep and abiding joy which will never cease to gild the halls of memory with a radiant glow." "No small part of this radiance will always be the thought of the faith and the gallantry of my missionary colleagues in Iran. Now there are more unknown paths ahead, but one can still believe and say in utter confidence, 'My times are in thy hands' and 'Thou wilt show me the path of life'. The Master has said 'Be of good cheer, I have overcome the world', and we will go on as His fellow workers to join in His triumph.

Educational Situation. The middle of August last year, with its unexpected announcement by the Government of its decision to take over all foreign schools immediately, will long stand out in the memories of all those whose lives have been bound up in those schools. The fact that this order was postponed for a year simplified some of the elements of the situation, but did not measurably ease the problems - personal as well as institutional - of adjustment and rethinking our places in life and in Iran.

But despite the uncertainties, and the real finality of the decision with regard to closing the schools, each school -- Alborz, Sage, Murbakhsh, Irandokht, Avicenna, Parvin, and Forough, varying from three to nearly seventy years of existence-- reports a good year in all respects, -- enrolments nearly up to average, tuitions good, government examinations records good, the usual interest in athletics -- including contests both within institutions and with other schools and groups -- and the usual extra-curricular activities of many sorts -- service clubs, dramatics, inquirers' groups etc. The fees for the Airplane Fund, and the textbook prepared and delivered in sections to the first classes -- a few sections at a time -- seem to have occupied some time and interest in all schools; and in Tehran the increased Scouting and gymnastics activities required by the government were rather overwhelming in their time-consuming drills. In all our schools the loyalty and co-operation of our national staffs has been most gratifying, and the responsibility assumed by the alumnae groups in view of the pending dissolution of their former names has given all hope to believe that our work will surely not die. It is perhaps fitting that our youngest institution -- Sage College, organized separately from Murbakhsh only three years ago when Miss Winifred Shannon came from Beirut for that specific purpose -- should have its first and last class presented for their baccalaureate degree in connection with Alborz College this June. Four girls received their degrees at

that time, two more, after hard work in a four weeks' summerschool organized particularly for their benefit -- though a few others attended -- were granted theirs -- and three more are hoping even after the decease of our institutions, to be able to do the work privately and obtain the degrees which they had so nearly attained. But sad to relate, the four girls who had high hopes of going on to America to obtain higher degrees, assisted by the Sage College scholarship funds, were refused permission to leave the country, so are attempting to find something worth while to occupy them at home.

The Christian conferences of the year --, that held in July 1939 in Isfahan and those held in Shimiran in April 1940 -- all bid fair to bear their fruits of inspiration and guidance in life's path for the years to come. The Christian pageants for Christmas, Easter and the close of school can not but have their influence on the large audiences who attended, -- and who can doubt but that these schools and all they have meant will go on living in the hearts of thousands who passed through our gates.

The glimpse of a young student working for weeks with missionary help to prepare a lecture on the subject "The Influence of Love in Education" which he delivered to a good-sized audience in a government school, thus preaching Christ both boldly and effectively, and even receiving commendation from his Moslem teacher for this lecture, together with all the other reports of the increased activity and eagerness of the young people of our churches, fills one with joy and admiration, and the expectation of greater things to be done by these young people in the near future.

Or again the story of the graduate of twenty years ago who returns to report that all during these years, though only "half a Christian" he has continued faithfully to pray the Master's prayer, and petition in the name of Christ until at last through a dream he was brought to give himself wholly to Christ our Lord, fills one with humility. Aye verily, a grain of mustard seed, or a tiny bit of leaven will accomplish its work even as was promised, and we know that the Master will use whatever has been done in ways of which we may not dream, and that the years of labor and the wealth of gifts showered upon our schools by faithful souls at home will indeed continue to bear fruit.

With all our other schools now gone, the Community School - originally established for missionary children but now meeting the needs of eighteen different nationalities - presents a unique opportunity whose possibilities are being fully explored.

Hospitals. Our hospitals, too, report increase in fees as well as in numbers of patients treated, despite the fact that the need for a second doctor in at least two hospitals, and the need for an American nurse in Hamadan, greatly hampers the work. It is good to find that the opportunities and desire for co-operation and exchange with Government hospitals and institutions is increasing, and most cordial relations exist in all our Stations with the medical institutions at hand. The work of our nurses in publishing text books, and getting out a nurses' magazine, and in organizing and running the government nurses' training schools in two of the cities, is greatly to be commended, - even if the standards we once attained with higher entrance requirements and a three

instead of two-year course are not at present within reach because of government regulations.

The babyclinics and health centers to promote positive health, and the increasing interest in and attendance at these centers is also encouraging. The development of White Cross Societies in several of our hospitals besides the receipt of gifts from many of these societies at home - has done much to add to the comfort of our many patients; and the hours of loving service spent by doctors, nurses, macons, and other missionary helpers- (some who can do little beyond the "ministry of flowers" - flowers so loved by every Iranian -- to bring a smile to the lips of some wan patient, and others who continually tell the story of the savior to sick and weary listeners) -- leave their indelible mark upon the lives of those who come for treatment for themselves or their friends -- and make them wonder why and wherefore.

Two churches observed Hospital Sunday and thus helped to call attention to the importance of the Ministry of Healing in Christ's program. Greater attention has been given to the leper colony near Tabriz, when the roads were passable, and that near Meshed has continued to attract much time and interest from our Meshed hospital workers.

In the days ahead with all other channels more or less blocked it would seem that this opportunity of healing, and adequately teaching and living the love of Christ in the process, is one of the widest doors, and one that is being used to the utmost by all those working in hospitals.

Church and Evangelistic Work. For years we have been trying to awaken the Church of Christ in Iran to the necessity of developing and using their own talent, but all too frequently the availability of the missionary has served as a soporific to the urgency of the need, and the local churches have insisted that without a missionary pastor the church would not survive. The jolt to the Mission schools has, however, finally brought some realization of the situation into the cognizance of the church leaders and at least one church as a result has made definite plans for training-in its own pastor, whereas others are taking the need more seriously than before. In one Station where the pastor has recently been granted a marriage registry by the government, his prestige among the Christian people have has thereby been greatly increased, and his recognition as the head of the church has served to draw back into the church some who had ceased to attend. This same church has added a woman member to its session, and begun taking real interest in home mission projects.

Membership in most of the churches has increased, and in all of them the enthusiasm of the young peoples' groups is most encouraging. Sunday Schools, Friday Schools, Daily Vacation Bible Schools, and special Bible study groups seem flourishing throughout and in each station the importance of the home and personal contacts and discussions is emphasized as the most telling, worth-while form of work. Women's meetings continue much as usual, though in some places it seems difficult to get them to come regularly either for study or for service projects. In one church a Men's Dinner was an innovation which met with approval, and in several places small groups of men and women have met together in the homes of church members mainly for sociability places purposes. Christian Courtesy Circles have been organized in several places, and church choirs continue to interest and be a means of getting groups together.

The distribution of Christian literature goes on faithfully in all the Stations, with some increase in sales over the past few years, and the writing and publication of this literature continues to be a project of large proportions, with more difficulties connected with the necessary permissions to print than with the obtaining of excellent materials ready to be published.

The inter-church young people's conference, in Isfahan, which more girls than boys are reported to have attended is a further healthy sign of the growth and development of our Christian young people.

A report of this year would not be complete without mention of the death of Dr. Sa'eed Khan Kurdistani's brother, Mirza Mohammed Kaka Rasooli, that faithful servant and teacher of the Gospel of Christ to many of the villages of the Hamadan area. It is to such devoted, consecrated souls who give unstintedly of all they have to the service of the Master, obeying fully His injunctions to go into all the world and preach the gospel, that the Church owes much to its growth; may his work, and those many whom he interested in the Gospel, bear rich fruit throughout the years.

Itineration. Although so much of our work is centered in the cities, yet we can never forget that the major part of the population of Iran dwell in villages, villages which are largely not reached by the Gospel because of lack of workers in those fields, yet from all but two Stations we have good accounts of work done during the year in the outfields where, though in some cases discouraging because of back-sliders or want of efficient pastoral service, it is in most cases inspiring to see how people respond when they have an opportunity to hear and understand.

The project of grafting apple trees to develop better fruits in the Malayir district, is of note as possibly opening up whole new fields of endeavor.

Of particular interest was the eight-day wedding near Mesned attended by two of our women missionaries who were asked in the first place to be sure to bring their organ along, and then continually requested during the week in the midst of ceremonies, to preach the gospel and sing its story to the listening crowds, although neither the bride nor her family were Christian! How eager and waiting these starved hearts are for the message of the Love of God if they are only given a chance to receive it! And now will they receive without a preacher!

Unusual Items of Interest. Two matters of unusual interest and importance stand out in the year's work. First that of the earnest attempt on the part of the Evangelical Church of Iran and the Iran Mission to work out some system of co-operation by which there should be more mutual sharing and understanding of each other's needs and problems, and whereby gradually the work of the Mission should be more and more under the control of the Church. To some this seems a stupendous and perhaps unwarranted task, but with the growth of nationalism, and with the ever keener realization that we as a Mission must decrease and the Church in Iran increase, we must face facts, and prepare the church to carry on wisely and well whether or no they continue to have a Mission to lean upon. Some of the changes proposed are radical, some require a measure of humility and willingness to concede to the greater understanding of their own people on the part of our Iranian brethren which many of us do

not yet possess, but when we can work shoulder to shoulder, and see eye to eye, each knowing the other is equally eager to build the Kingdom of Christ in Iran, and so trusting the other fully, then will we be able to grow --- in numbers, in grace, and in the Power of the Spirit.

is

The second unusual item/that of the closing of our schools, as mentioned above, with the resultant advent and sojourn of Mrs. Hutchins and Dodds sent by the Board to conclude matters with the Iranian government. The labors of these Negotiators (plus the resident Negotiator and expert interpreter, Mr. Allen) and the Liquidation Committee have little to show for themselves aside from sheafs of inventories submitted by the different institutions to detail their possessions, and many calculations of what concessions might or might not be made, but the hours spent together were numerous, and all who struggled with the problem learned more than will ever appear in print. And though the delays were most irksome to these delegates from the Board, yet to the Mission as a whole, and especially to those in Tehran who had daily opportunities of knowing them and profiting from their wisdom, friendship, deep understanding and insight, and those whose responsibilities were lessened by having higher authority right among us, their presence was an immeasurable blessing and satisfaction, and we trust the time spent here will not prove to have been without benefit to them and to the Board as well.

Personnel. In September last fall, the Mission was saddened by the sudden death of Mrs. Frame whose devotion and consecration had meant so much to so many people during her twenty-seven years of service in Iran.

During the year, the missionary force has undergone as drastic a change as the new situation could well produce; at the opening of the year our roll numbered 95, and though two regular and one short-term missionary were added last fall, the beginning of the summer finds us with a possible assured force for the coming year of 55 members. How the heart-strings have tightened as one after another we have seen the friends and fellow-workers of years duration set forth to America, turning their faces to possible new fields, though as yet they know not what. Our deepest prayers and good wishes go with them as they start forth to a new set of adjustments which are not easy after years in the lovely, compelling mountains of Iran.

Likewise do our sympathies go out to our youngest members, Dr. and Mrs. Norem, as they have begun to make adjustments to basins in freezing rooms, unbelievably different psychology, crooked paths that lead to blind alleys, and baffling struggles to make oneself understood in an unknown tongue.

And how our hearts go out to the many parents who, in the midst of this war torn world have had to let their children -- at least 23 in number -- start out in the care of fellow-missionaries for the long uncertain journey home where they must go to complete their education.

But there has been joy too, in the year that is past; joy in the arrival of little Joy Belle Bucner on August 1, 1940; joy in Ruth Muller's

Eleanor Payne's, and Sylvia Snerk's --- all originally missionary children --- finding their life partners; and joy for the safe recovery of Mrs. Cochran after weeks of desperate illness with typhoid fever, and for not too serious consequences of Mrs. Morem's falling down an eighteen-foot well where she immediately pictured herself as a second Joseph; and joy that the Ministry of Education, despite its new policy of no foreigners in their educational system, saw fit to confer First Degree medals upon both Dr. and Mrs. Jordan in recognition of their many years spent in educating the youth of Iran, Mrs. Jordan having as a final contribution spent long hours this past year helping write the new English textbooks to be used in all schools hereafter.

And now our numbers are soon to be still further depleted with the retirement of both the Jordans and the Pittmans after their long years of untiring, loving witness to the Savior of mankind. Who can tell how far-reaching their labors may be! And as they too set out we know that their thought and prayers and interests will remain here in Iran as we seek to carry on the tasks which they and the host of others so faithfully administered in the past.

Our sketch is finished -- a mere water-color from the mountainside as one looks back, seeing the bright lights of the city below. Only a few of the lights can be separated and remarked upon, yet all are necessary to the glow of the whole.

And so, in all the confusion of the year which is past, we can look up to the eternal heavens and say with David, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, and what is man that thou art mindful of him, and the son of man that thou visitest him?" and know that there is a wisdom in the midst of all which seems chance to us, a plan and a place for each and all.

Tabriz, Persia

Jan. 20<sup>th</sup> 1900.

FEB 24 1900

MR. SPEER.

Dear Mr. Speer

Day before yesterday, I sent to you the estimates of Urumia Station for rebuilding there, about 2500 tons for a missionary residence, and a little under 450 tons for Book Room and Office accommodations. I hope they were received safely.

I now enclose a paper which Will Chess has written for Mr. Grant's committee of the Ecumenical Council. He has sent Mr. Grant a copy, but requested me to send this to you. It is an interesting paper but I do not know that it is just what the committee wanted.

Very sincerely yours,  
W. H. ...

THE POLICY AND PRACTICE OF THE MISSION TO THE NESTORIANS IN  
RELATION TO SELF-SUPPORT, AND THE DEVELOPMENT OF THE NATIVE  
CHURCH.

Analysis.

- I. History of the policy.
  - a. Period of complete union with the Old Nestorian Church. 1835-1854. p. 1.
  - b. Period of an Evangelical party in the Old Nestorian Church. (Partially separate communion.) 1854-1861. p. 3.
  - c. Period of partial ecclesiastical separation. 1861-1870. p. 3.
  - d. Period of complete separation. 1870-1899. p. 4.
  - e. Policy on subsidiary matters.
    1. Educational work. p. 5.
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    3. Literature. p. 6.
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- VI. Appendix.
  - a. Statistics.
    1. Membership and contributions. 1871-1899. p. 10.
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    3. Salaries and expenditures. 1840-1900. p. 10.
  - b. Remarks on the policy of other missions. p. 11.

Note. This paper is confined to the work in Persia, because the Church has grown mainly among the Nestorians of Persia, and the work in Turkey has been so different that it would not be profitable to combine the work in both countries in one discussion. This fact should be borne in mind throughout the paper.

INTRODUCTORY. It is impossible to limit the discussion entirely to self support, for that is intimately connected with the general aim and policy of the Mission in relation to the native church. The former is simply one aspect of the latter, one of the corollaries to the general proposition of ecclesiastical freedom. This is especially true in the work among the Nestorians, where the policy in relation to the native church has been peculiar, and has undergone fundamental changes in the course of the long history of the Mission. To explain intelligibly that history, and to describe the gradual process by which the policy has been formed must necessarily require some space. This will serve to explain the breadth of scope and the length of this paper.

HISTORICAL. The instructions prepared by Dr. Anderson, and delivered to Mr. Perkins in 1835, shortly before sailing, state in the following terms the aim of the American Board in establishing the Nestorian Mission, "To enable the Nestorian Church through the grace of God to exert a commanding influence in the spiritual regeneration of Asia".



Preliminary to this aim it is stated to be necessary, "To convince the people, that you come among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power"; and the means to be relied upon in carrying it out is said to be a trained native ministry. (Perkins' Residence in Persia, Page 51.) Similarly a formal vote of the American Board at the annual meeting for 1842 declares, "That the object of the evangelical missions to the Oriental Churches is, and ought to be, the revival of spiritual religion by the republication of the doctrines of grace, and not by the propagation of particular forms of church organization or of worship. The missionaries were faithfully loyal to this fundamental purpose of their work. The proper way to reach the church was evidently through its ecclesiastics, and accordingly we find that one of the bishops, Mar Yohannan, was from the first connected with the Mission. In 1841 the Seminary contained a class composed of three bishops, three priests two deacons, and two laymen; and there were then seventeen village schools, in which, and in the male and female seminaries, eighteen priests and sixteen deacons were employed as teachers. The four bishops, then resident in Urumia, were made welcome in the missionary homes, each family being assigned one of the bishops as its special guest. The policy of thus gaining an influence over the ecclesiastics was warmly upheld by the missionaries. Thus Mr. Perkins writes in 1841, "We now realize the advantage of having directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened and some of them, as we trust, really pious, they not only allow us to preach in their churches, but urge us to do so". (American Board Report, 1841, Page 111.) Meantime other means were used to arouse the Nestorian church, personal intercourse, schools, both boarding and day, preaching, distribution of the Scriptures, and the beginnings of an evangelical literature. The looked for reward was received. In 1846 came the first of a series of revivals, which began in the Seminaries and extended among the people. In the first revival the missionaries hoped confidently that there had been over one hundred conversions, and it was followed by others "of even greater power. In the next twelve years there were eleven such revivals in the male Seminary and twelve in the females, and the same transforming power was felt in the villages. Then scores and hundreds were brought to Christ" (quoted from Jubilee Address by Dr. Shedd, 1885.) Meantime the work was always in the Old Church. Not till 1857 does the tabular view contain any statistics of church members. A body of evangelical Christians had arisen within the Old Church, and in 1854 the Mission employed thirty-three preachers who were clergy of the Old Church, and had seventy-six village schools, which with two seminaries contained twelve hundred and forty-five pupils.

The principle adopted by the Mission in relation to the workers was to pay for all services rendered under its direction, and in the case of the higher ecclesiastics to support them for the sake of bringing them under instruction. Thus, until 1846, each of the bishops received about \$150 from the Mission annually, and from 1841 on some priests and deacons were paid for preaching, receiving salaries ranging from three and one-half to twelve dollars per month. An extreme example of the application of the principle mentioned above is a mission vote in 1842 to pay two priests five krahns each (about \$1.25) for gathering the people to preaching services.) The problem of self-support was naturally subordinate so long as no separate native church was established. In 1844 the policy of the Mission in regard to the higher clergy of the Nestorian Church was sharply challenged on opposite sides. The brothers of the Patriarch, who were at the time in Urumia, demanded a regular salary as the price of their favor to the Mission. This was refused, and opposition followed which embarrassed the Mission very considerably. On the other hand, the Rev. Willard Jones, feeling that the employment or support of the bishops was a violation of sound principles, resigned his work and returned to America. There resulted much discussion within the Mission, and correspondence with the Board. The latter sustained the Mission in its general policy, but emphasized the general principle, "to pay only for services actually rendered, and for no services more than their fair and true value to the Mission." The effect of the policy upon the Old Church itself, or upon its self-support appears not to have been discussed, although the Board enjoined the Mission "to preserve its independence, and the highly evangelical character

of its influence upon the people, and the full and unquestioned right of the Mission to prepare for the revival of religion, and in the event of it, conduct the appropriate measures." (American Board Report 1845, page 114 ff.) In June 1845 it was voted to discontinue paying the bishops a stated salary, but to pay for actual services rendered, and to provide for their entertainment while in the city.

The next period extends from 1854 to 1861. The separation from the Old Church came gradually. After the first revival the Board raised the question of the relation of the new converts to the Old Church, but no change resulted. In passing we may note that in 1852 the first step towards securing contributions appear/s to have been made in the matter of enlarging the church building in Geog Tapa. About the same time, it was decided to prepare lists of those giving evidence of piety, and the following year to encourage such persons to hold weekly prayer meetings. The strict rules in regard to fasts, heretofore enforced in the boarding schools, were relaxed about the same time. In May, 1854, the first decided measure of separation was taken, when the Mission decided to invite the truly pious to unite in the communion of the church composed of the missionaries themselves. The resolutions establishing this policy urged the pious ecclesiastics to abstain from superstitious and unscriptural rites, urged the pious laymen to receive the sacrament from the hands of pious ecclesiastics only, and provided that "we invite the pious Nestorians to the communion of the Mission, each member of the Mission inviting, as often and to the extent he deems proper, the pious native helpers, teachers and employees under his care, and also those in his own district not thus provided for, the last being proposed previously to the Mission for approval." This measure was the result in part of letters from the Board which raised the question whether the time had not come "for adopting some appropriate usage, which shall exclude from the ordinances of the Gospel all Nestorians not making a credible profession of piety." At first all the communicants gathered in the city, but in 1858 it was decided to hold the communion at Seir also, and in 1859 in some of the villages. By this plan the evangelicals remained as a party within the Old Church but in protest as regards certain abuses, occasionally communing apart from others, and more often gathering by themselves for social worship. They still communed in the Old Church, their leaders administered the sacraments of the Old Church, and all ordinations were entirely in the hands of the bishops. This was easier from the fact that two of the bishops were adherents to the Evangelical party. During the seven years from 1854 to 1861 the communicant membership grew from two hundred to nearly four hundred, but there is no record of systematic contributions on their part. In 1855 the Mission resolved to urge upon them the duty of weekly giving, and in the winter and spring of 1861 attempts were made to have the collection a regular practice in the congregations. These efforts were not without success, for in the latter year there took place a revival of benevolence remarkable for its spontaneity and enthusiasm. It began in Geog Tapa, the largest congregation, where about five hundred dollars were subscribed, and soon spread into several other places, so that the total pledged was over one thousand dollars. The special occasion was the embarrassment of the Board for funds, which made retrenchment necessary. (Report of the American Board 1861, page 73ff., also poem by Mrs. Herrick Johnson 'The Bride's Outfit') In general the appeal appears to have been not for the support of their own preacher, but for work in destitute parts of their nation, or among the heathen. The spirit of benevolence soon lost its first fervor, but nevertheless this revival marks a permanent advance.

The next period, from 1861 to 1870, saw the complete separation of the Evangelical Church. The arrival of large reinforcements in 1859 and again in 1860 with the consequent discussion of plans for the enlargement of the work, the natural disposition of the younger men to question past policy, the circumstances of the work itself, and especially the financial straits of the Board, made the years from 1860 to 1862 years of very thorough consideration of Mission plans. In 1861, a visit by Dr. Dwight of Constantinople and Mr. Wheeler of Harpoot, was the occasion of ~~the~~ a meeting of the Mission, in which questions of policy were thoroughly discussed, and which inaugurated distinct changes in the conduct of the work. The resolutions adopted at this meeting and subsequently on the reports of committees, being in review all the operations of the Mission. Those recommendations

which bear upon our subject maybe summarized as follows.

1st. As to the organization and order of the churches. That the pastoral relation between the preachers and the church members be more perfectly established, including the use of the ordinances. That the ecclesiastics of the Reformed communion administer the ordinances only within that communion. That an annual meeting of the preachers be held.

2nd. As to the native ministry. The matter of training the native preachers was warmly discussed, and it was voted to separate the Theological class, and to require higher spiritual qualifications than heretofore.

3rd. As to the ~~native~~ ministry, giving and self support. That in addition to their missionary contributions the people aid in the support of their pastors. That the congregations be formed in ~~by~~ missionary societies, and every individual member be expected to contribute to the cause of missions.

The correspondence of the Board at this time shows that most of these changes were urged upon the Mission by Dr. Anderson, the secretary in charge of the field. About the same time, the rules of the Board were changed, so as to provide for the reporting of native contributions, and in making reductions necessitated by diminished contributions during the Civil War, the Board strongly emphasized self-support. It is an interesting fact that self-support was one of the topics for discussion at the first representative meeting of the Evangelical Church in 1862. In 1863 it was voted by the Mission to authorize some of the more experienced helpers to administer the communion independently of a missionary's presence, and in 1868 to condition the employment of helpers on their examination and approval by the local assembly. In 1862 the Mission, in accordance with the resolutions noted above, resolved to present to the churches two separate objects for contributions, viz. the support of their pastors and school, and the general cause of missions. About 1867 it was the general practice of the pastor to look to the people for a fixed portion of his salary, the amount ranging from \$4 to \$28 per annum, the latter being one-third of his salary. In 1869 it was voted to make the settlement of a pastor depend upon the assumption of half his support by the people, a vote which shows the aims, if not the achievements of the Mission. The following resolutions in 1870 brought this period to a close.

"Resolved that we recognize the duty of gathering our converts into self-controlling and self-supporting churches, according to the apostolic practice, as equally binding upon us with the preaching of the Gospel for the salvation of souls.

"Resolved that we consider the time has fully come for completing such organization of churches in some of our congregations."

On hearing the report of a committee on the subject, the Mission passed resolutions which recommended,

"That it shall be the aim and policy of our Mission to accomplish a complete separation of our Evangelical Churches, and more perfect organization as soon as it can wisely and judiciously be done.

"That in order to secure effectually this result we encourage and instruct the Evangelicals..... to assume the duty of giving exclusively to their own pastors, and for the Gospel, and, in short, that they in the future consider themselves wholly released from their Old Church relations."

The reasons for this decision, as given, were the hopelessness of reform in the Old Church, the partial reaction among the Evangelicals, and their political recognition. So after thirty five years of patient effort, the explicit aim of the Mission work became the establishment of an independent, self-supporting church. The membership at the time was 762, and the contributions for 1870 were \$540. Since 1861 the work had extended over a wider region, but the number of preachers had been diminished from sixty-one to fifty-six.

The year 1870 may therefore be taken as the date of the avowal of a policy radically different from the original purpose of the work, and which had been gradually developed. In 1872 the Mission formulated their policy in resolutions which emphasize,  
1st. The aim of ultimate self-support must be kept steadily in view.  
2nd. Salaries must be kept on such a basis as to render this practicable.

3rd. Aid for church building should not exceed one-half the total cost.

4th. Churches should not be organized, unless the members apprehend their duty to support their own church, and unless there be a reasonable prospect of self-support.

The work has since been carried on along <sup>the</sup> general lines then laid down. The church has been more completely organized upon essentially Presbyterian principles, with some peculiar features due to local conditions. Below the main steps in the development of the native church in self-government and self-support are noted.

In 1877 a native Board of Education was formed to superintend the village schools in connection with the Mission.

In 1878 a native Evangelistic Board was formed to superintend church and evangelistic work, becoming in fact the executive committee of the synod. In new work, it was subsequently arranged that this native board should meet one-fourth of the expense from its own funds, a rule which has been enforced.

In 1879 and again 1884 the church rules were revised and perfected, establishing all the forms necessary to complete self-government.

About the same time the field was divided into about fifty parishes on such a basis that each native preacher should have within his field not less than one hundred families of Christians, whether Evangelical or Old Church. In order to bring self-support nearer this plan was followed for some years, and abandoned afterwards. It was supposed that fifty tomans (in 1896 equal to \$90) would be ordinarily a preacher's salary, and that one hundred members could give this sum. Accordingly churches were assessed on this basis in proportion to their membership. It was hoped that before many years each parish would contain a self-supporting church.

The conference of Persian Missions held in Hamadan in 1894, proposed as the solution of the problem of self-support, that the grants in aid to each church be diminished annually by a fixed scale until the church become self-supporting. No practical measures have been taken to carry out this scheme.

In 1897 new rules were adopted, which provided, among other things, that the number of parishes be diminished, and that the native Evangelistic Board supplement, whenever necessary, the contributions of the local church, so that the proportion of the salary of every native preacher paid by the church be not less than one-fourth his total salary. The number of parishes has been reduced since then to thirty-three, while it is expected to diminish the number to less than thirty.

In the matter of buildings the practice has been to erect church buildings only on condition that the people pay at least one-third of the cost. Houses for preachers have been rented as a rule, erected when necessary to the continuance of the work, and then, with the help of the people wherever there are church members. Ordinary repairs are left to the local church or to the occupant of the house, but this rule has not always been enforced. Mistakes have been made in building too soon or too extensively in some places, but experience has shown also the great help which a church building is to the church's growth.

In general, it may be said of this period, 1870 to 1899, that the aim and obligation of self-support has been repeatedly emphasized in Mission action, and set before the native church. In the appendix will be found a table which gives the membership and the total contributions from 1871 to 1899. It does not show the growth, especially in gifts per member, that one would wish to see; but it does show that the subject of self-support has been kept to the front. Another table gives the proportion of native gifts to expenditures by the Board, and shows a gratifying increase during the past few years.

The practice in education at first was to furnish the people with an absolutely free education, and to secure boarding pupils by supporting them, and in some cases by reimbursing them for loss supposed to be incurred by their attendance on school. Even day pupils were sometimes paid a weekly stipend. These allowances were soon discontinued, but it was many years before any real attempt was made to advance self-support. In 1861 it was decided to expect the people to meet the incidental expenses (fuel, mats etc.) of the village schools, and also in some cases, to pay a part of the teacher's salary. This has been the policy since, and it has resulted in a gradual, but very slow advance, so that now a few of the schools are self-supporting, and all cost the people something.

The reasons for the slowness in advance are probably two, viz., that it has been felt increasingly advisable to press for self-support in church rather than in school work, and that the rivalry of other missions has been strongest in this department. Fees were first charged in the boarding schools in about 1865, and have been gradually increased until they now nearly equal the cost of board. No real tuition charges have been made. The Mission has at various times expressed the hope that the Educational work would become entirely self-supporting; a hope which can probably never be realized in the sense that the schools will be supported by the fees of the pupils, for no such result has been attained even in the wealthiest and most enlightened countries of the world. It is the firm conviction of the Mission that educational work will not be efficient, unless it imposes some burden upon the people who benefit by it, and this principle governs its educational policy.

In the Medical work since ~~1860~~ <sup>since 1860</sup> it has been the practice to charge for medicines, and for many years to charge for physicians' visits. Both rules are relaxed in case of the very poor. It would be easy to increase the financial returns of this department, but it is believed that such a result would probably be attained at the expense of the missionary returns of the work.

The smallness of the nation makes the publication and distribution of printed literature very expensive because of the small edition, which must be printed from type. Since 1858 it has been the rule to sell books, but the prices charged are much below the cost, though in proportion to the general expense of living, they are higher than in America.

A question intimately connected with self-support is the rate of salaries paid, and the changes in salaries in the course of years. At first the missionaries, as is usually the case with new comers, paid salaries higher than was necessary; but they soon learned their mistake, and corrected it in large measure. In the appendix will be found a table giving the salaries for each half decade, and showing the changes. In estimating the figures it is necessary to take into account the difference in culture, tastes and ability between the employees now and those fifty years ago, and the equally great difference in the general style of living in the country. It is a fact proved by statistics that the cost of living during the past ten years has increased, even if calculated upon a gold basis. Taking these facts into account the increase has been conservative, and the natural tendency to increase has been held in check. It is believed also that the various departments are more economically administered in proportion to the amount of work done, largely because of the increased efficiency of the native assistants. The table referred to furnishes some figures bearing on this subject also.

SUMMARY OF THE POLICY. In summarizing the policy of the Mission in the matters under review, the following general ~~principles~~ <sup>principles</sup> may be noted.

- 1st. The supreme aim of the Mission from the beginning has been to build up a native church, pure in doctrine and life, inspired with missionary zeal, which shall be an instrument in God's hands in the evangelization of the Moslem world. For thirty-five years the attempt was made to revive the Nestorian Church, and then for thirty years to build up an Evangelical Church.
- 2nd. So far as the Old Church is concerned, it was already self-governing and self-supporting, and the problems we are discussing were not prominently before the Mission. At the same time precedents were established in the support of preachers and schools, which have affected the after policy of the Mission.
- 3rd. In the establishment of a new church, the aim of self-support and self-government was adopted from a period antecedent to the separation from the Old Church, and has been kept in the minds of the Mission and before the native church during the whole history of the latter. The method followed to accomplish this result has been the gradual growth of the spirit of benevolence and administration, with a corresponding gradual entrusting the native church with the duties of self-direction. The withdrawal of the Mission from properly ecclesiastical functions is practically complete, except in matters involving

the expenditure of Mission funds.

4th. The Mission has proceeded upon the principle that the settled preacher should precede and build up the local church, and not upon the priority of the church. Herein is the vital difference between the policy followed here and that exemplified in the procedure of the Presbyterian Mission in Korea or that outlined by Dr. Nevius. The evils of the system have been seen, especially in the feeling that the preacher is a Mission agent rather than a church minister, and that he may therefore rightfully look to the Mission alone for his support. Yet it is not easy to see how the other policy could have been followed in view of the conditions detailed below.

5th. The relation of the clerical missionaries to the native church has been somewhat indefinite. There is provision for them to become members in regular standing in the native church, but that course has not been usually followed. The number of native ministers is so large that the right of the missionaries to vote or not makes practically little difference. The sense of brotherhood expressed by union has perhaps been appreciated.

FORMATIVE INFLUENCES. The influences which have been strongest in determining the policy, giving the measure of success which has been attained, or limiting its progress, and especially those which are peculiar to the people here, will next demand our attention.

It is unnecessary to emphasize those influences which operate in all lands, such as covetousness, poverty, the oppression by the government, and insecurity of life and property. Letters written thirty-five years ago, to show that the conditions now to be mentioned were then actually operative in the minds of the missionaries.

1st. The character of the people. In some races the depressing effect of ages of oppression is counteracted by the stimulus of a national hope, but with the Nestorians the smallness of the nation precludes all such hope. There is little national spirit or desire to be independent of the control of others, and least of all any desire to be financially independent. ~~The nation is largely dependent upon~~ over the industrial circumstances are degrading. The nation is largely dependent for its support upon vagrant beggary and work in Russia. The former is absolutely destructive of all morality, and the latter is fraught with vicinations which have all night destroyed all social purity among the men.

2nd. The smallness and distribution of the population. A church of 2,200 members has been gathered from a population of 25,000 The other three hundred being among the seventy-five thousand who live in Turkey. These 25,000 people are scattered in villages which are difficult to group on account of the inertia of Oriental character. According to statistics collected in 1866, and the proportion is not materially different now, there were in Persia eight Nestorian villages with over one hundred houses (ten or eleven now), thirteen with over fifty, fourteen with over twenty-five, sixteen with over fifteen, and sixty with less than fifteen families.

3rd. Their religious heredity and environment. The Nestorians have been Christians from time immemorial, and have fixed ideas as to the form, if not the spirit of religion. They are steeped in sacerdotalism. The influence of the Greek, Anglican, and Roman Missions is to intensify this feeling, as is also the example of the Armenian Church. Heredity and environment combine to prevent that simplification of organization which alone can make self support possible in the early stages of missionary work. The practice of the Old Church is not such as to prepare them for the voluntary system. Their clergy are supported in part by church lands, in part by church fees in part by their own labor, not a little by mendicancy, and least of all by voluntary contributions in any proper sense.

4th. The early history of the Mission. The preceding sketch has pointed out the original aim of the Mission. That aim involved an attempt to win over the whole nation by means of a body of enlightened preachers. The aim long outlasted the hope of reforming the Old Church, and the preachers have been taught to look upon all as their parish. This has no doubt retarded the growth of any strong church spirit. The preachers preceded the Reformed Church, and have always been in excess of its needs, which has been a great obstacle to self-support. The antagonism between the Old and Reformed Churches has never been made irrevocable by bans of excommunication,

and the hope of reconciliation has never faded entirely away. This has always been a conservative, if not a reactionary, influence.

7th. The rivalry of other missions. From the first the mission has been confronted by Roman Catholicism, <sup>for systems given by the Holy Scriptures,</sup> and now by a still more formidable Russian mission. All of these are based on such vitally different principles that all discussion of comity is precluded. Add to them, agents of the Lutherans of Germany and various independent native agents, with few exceptions of varying degrees of untrustworthiness, supported by well-meaning, but ill-informed, European and American Christians, all of these agents being set upon giving the nation free schools; and you have a picture of the difficulties of self-support, especially in educational work.

8th. Favorable influences. It would be unfair to mention only opposing influences. Much might be said of the encouragements. The people are susceptible to spiritual influences, have less strong prejudices to overcome than many other races, and are ready to proclaim to others the truth they have found. The personal influence of many of the missionaries has been a strong power. As revealed in the records of the Mission, and in the impress they have left upon the work, the missionary force from the beginning has been composed of men of singular breadth and of rare purity of motive. Spiritual aims have been paramount, and sectarianism conspicuous by its absence. The reform desired in the Old Church was not anti-episcopal, though it was evangelical. Separation was accepted as a necessity. With the missionary influence should be associated the influence of the home Board, generally in advance of the Mission in progressiveness, less moved by local difficulties, and with a broader outlook. One name is deserving of special honor, that of Rufus Anderson, the statesmanlike secretary of the American Board, who for thirty years watched over the fortunes of the Mission, and whose letters are strong and wise. A policy which in the main had his approval and that of the missionary body has thereby a very strong proof of its soundness.

CRITICISM OF THE POLICY. In consideration of the facts adduced what judgment should we pass on the policy? Has it been wise? What have been the errors? Doubtless points of adverse criticism have occurred to the reader, and it is hoped also that some of them have been answered by the history itself. A full and suggestive treatment of this subject may be found in the Report on Missions to Persia (New York, 1897) by Secretary Robert W. Spier of the Presbyterian Board.

It would be easy to condemn outright the action of the early missionaries in relation to the Old Church, on the ground that they should have enforced their protest against corruptions of Christianity by separation, and so saved the work from the embarrassments which have followed. We believe, however, that any attitude less ~~rather~~ charitable, less tolerant, less hopeful, and less patient than that of Dr. Perkins and his associates would have been a crime against the Church of Christ. No one could have the right to set up a separate church until the Old Church had willfully, deliberately, and repeatedly rejected the fundamental doctrine or practice of the Gospel. On this basis the early policy in its fundamental principle is defensible, and the alternative policy was rightly rejected.

The later policy of the Mission in separating from the Old Church has received a partial vindication in the successful resistance offered by the Evangelical Church to the Russian propaganda. If the Evangelicals had remained within the Old Church, it is difficult to see how they could have escaped being swept into the Russian Church. They might have been more numerous, but they must have lacked the strength and freedom which came from separation. The strength of the church organization, and the firmness of the sentiment of self-support, are shown by the fact that the work went through an excitement of an almost unexampled ecclesiastical stampede, and a national crisis without relaxing the rules or lowering the standard of self-support. Although the movement has cost the church not a few members, the total amount of contributions is not lessened. The full vindication of the propriety of the policy will be had when its ability to make headway ~~in~~ against the increased obstacles coming from the Greek Church is proven.

The testimony of other missions might be quoted to show that the progress made by the Evangelical Church in self-support is appreciated by them. Such a witness is the bishop, the present head of the Lazarist Mission, who remarked to Mr. Spier, " (Report p. 8)

"It is wonderful how your people give, your work is better than ours; yours will last."

Perhaps the greatest and most persistent error in the past has been the too large number of employes, especially preachers, and the too low standards set for this service. This has taxed the Mission treasury, burdened the native church, and stunted its proper activity. To it may be traced, we believe, many of the present difficulties of the work, and its effects must continue for years to come. It is difficult to see how the native preachers paid by the Mission could have been entirely dispensed with, but their number should have been more limited. Along with this, there has been perhaps too great complexity in church organization, too many presbyteries, and too elaborate rules of procedure. The practice, however, has been elastic, and the people need to be trained to greater orderliness. Another mistake was that of directing the first contributions of the people to the general cause of missions, rather than to the support of the local church. The obligation of self-support was not inculcated at the beginning, though it was very early impressed on the new church.

Mr. Speer says that the solution of the problem of self-support in the Urumia field, is to be found, first in the spiritual quickening of the churches, and secondly in such a readjustment of our plans and methods as shall locate the responsibility for the support and employment of pastors in the native churches themselves." (Report, page 13) In the first he is unqualifiedly right, and no one will do so much toward the solution of this question as he who gives the church a spiritual uplift. In the second also Mr. Speer is right, although he may not have fully appreciated how largely the employment of preachers is already in the hands of the native Evangelistic Board, and the methods suggested by him are open to question. The Mission has approved a plan by which, instead of the native Board and the Station having concurrent authority, the latter assigns to the Board the funds which can be appropriated to its work under its charge, designates some of the missionaries to be members of the Board, and then leaves its final decision with the Board so constituted. This will be a step in advance, and doubtless other methods will be found to advance this cause.

Another suggestion which may be of value is that it is important to guard the pioneer work in Turkey, and to avoid there the mistakes which have been made in the past. There the work has the advantage of drawing on a larger and more concentrated population than in Persia.

PROSPECT. The future does not promise any near accomplishment of self-support, nor any rapid approach to that goal. The circumstances of the work are too critical to admit of any revolutionary change in policy, and the obligations imposed upon the Mission by its history cannot be repudiated. But there is no reason to doubt that in God's goodness the current year will abound more and more in the grace of giving, and that new measures will be found to facilitate self-support. This problem is bound up with the broader problem of the spiritual advancement of the church, and progress can be permanent only when rooted in some way in Christ, the Head of the Church. When God opens the way for work, and churches arise among the Moslems in this land, there is reason to recommend a radically different policy. Islam, even more than Protestant Christianity, is free from the sacerdotal element. It contains no priesthood, no sacrifice, and no ritual. The people are accustomed to voluntary religious associations, with simple organization. There will be no need of correcting the exaggerations of venerable ecclesiasticism, and the vastness of the population will remove the limitations which we encompass today. May God hasten the day when a great opportunity will arouse and transform the little church among the Syrians, whom it is our privilege to serve in circumstances of trial and limitation.



## A. Statistics.

## 1. Membership and contributions, 1871 to 1899.

Year	Members		Contributions	
	Persia	Turkey	Persia	Turkey
1871		713		
1872		724	236.8	
1873		767-	389.8	
1874		772	349.6	
1875		729	391.5	
1876		804	409.8	
1877		1087	522.3	
1878		1152	756.5	
1879		1240	744.1	
1880	1511	87	1170.5	27.5
1881	1357	115	1304.5	25.
1882	1458	137	1116.8	52.2
1883	1462	159	1030	68.
1884	1482	140	899.5	
1885	1566	164	1258.5	47.
1886	1698	179	1249	57
1887	1795	198	1062.4	44.6
1888-	1863	197	1214.1	47.3
1889	1744	197	1321.6	67.6
1890	1794	68	995.3	33.4
1891	2012	68	1675.3	15.
1892	2046	85	1195.8	25.7.9
1893	2088	88	1409.2	16.8
1894	2095	100	1653.9	16.8
1895	2068	98	1542.9	
1896	1997	98	1908.5	
1897	2060	72	1858.4	23.
1898	2158	252	1905.2	181.6
1899	2140	265	1779.7	

The contributions above are given in toman, and the approximate rate for changing into dollars, which would give a rather truer basis for comparison, is as follows:

1871-1875	1 toman equals	\$2.10
1876-1884	1 " "	\$2.00
1885-1886	1 " " "	\$1.80
1887-1888	1 " " "	\$1.60
1889-1892	1 " " "	\$1.50
1893-1894	1 " " "	\$1.20
1895-1899	1 " " "	\$1.00

From 1890 to 1897 Mosul was occupied as a separate station, hence the apparent diminution in Turkey during those years.

Since before 1880 there have been four entirely self-supporting churches.

It is likely that the figures for late years are more reliable than formerly, especially in the matter of contributions. Fluctuations are due in part to special objects, particularly church buildings. Of late years very few buildings have been erected.

The number of families professedly Protestant is about nine hundred.

Fees in boarding schools (\$500 to \$700 per year) and receipts in medical work (\$600 per year) and for sale of books etc. (\$400 per year) are not included in the table.

## 2. Ratio of contributions to expenditures, 1895-1898.

In this table church expenses (pastors' salaries, repairs, etc., but not evangelists, touring, etc.) and village school expenses are included.

Year	Granted by Board	Given by people	Percentage from people
1895	4339.2	1159.3	27
1896	4229.4	1477.1	36
1897	3769.4	1603.4	29 1/2
1898	3778.6	1718.5	31

## 3. Salaries and expenditures.

The figures below are all in dollars, and are taken from the yearly estimates, and do not represent the actual, but the intended expenditures.

Year	Education		Girls' do.	Total educat'n	Evangelization		
	Average for a village school	Boys' Boarding School			Av. sal. preacher	Av. Pr.	Total for Boarders
1840	\$100	\$907	275	\$5149			
1845	65.20	1210.	750	5745	\$121.	121	242
1850	40.	1238.	1200.	5838	97	97	775
1855	32	1124.17	1080.42	4340	93	93	1085
1860	29	1124.17	712.56	3721	69	69	1697
1865	—	850	650	3250.	—	55	3103
1870	—	600	550	1913	78	66	22600
1875	14.74	700	600	2140	73	63	2413
1880	18.	900	600	2680	72	45	1600
1885	11.70	810	810	2772	82	61	2439
1890	—	1050.	750	2940	72	49	3459
1895	14.50	1250	700	2925		51	2626
1900	14.70	1789	650	3489	90	59	2200

During the earlier years the village schools were maintained for <sup>nearly the whole</sup> ~~most~~ of the year, but during most of the history for only four months of ~~the~~ <sup>each</sup> year. The estimates for 1900 contemplate an average of about five months. The increase in educational estimates of late years is due to two causes, viz., the increase in salaries, especially in the boarding school for boys, and plans for receiving a larger number of pupils from Turkey into both boarding schools.

**B. Remarks on the policy of other missions.**

1st. The mission of the Lazarist monks. They have endeavored to build up a native church in communion with the Chaldean branch of the Roman Church. In accordance with their ecclesiastical principles priests have been employed in large numbers, and imposing churches built. The priests have been supported in part by fixed salaries, in part by payments for <sup>masses</sup> ~~masses~~ celebrated for pious patrons of the society, and in part by church fees. Voluntary contributions have no part in their scheme. No attempt has been made to secure self-support in educational work.

2nd. The Archbishop of Canterbury's Mission. This mission is in many ways in a position similar to ours sixty years ago, although in the interests of a different reformation. They are working to revive the Old Church, to correct its heterodoxy, to raise up a more efficient clergy, to publish its church books, and to defend it from the inroads of Presbyterians and Roman Catholics. While they have not ~~regularly~~ <sup>regularly</sup> salaried the bishops, their presence has been pecuniarily profitable to them, and especially to the Patriarch. They have salaried many of the priests, some of them as teachers, but the stipends have been small. In this they have interfered with the principle of self-support, especially in making the amount of the stipend depend partly upon the size of the priest's parish, as if to help two hundred families to support their priest were not in principle more objectionable than to aid ten families in a similar way. In educational work they have furnished free schools, and have charged boarding pupils no fees.

3rd. The Russian Mission. It is not yet fairly organized, but it seems probable that except in education and church building they will spend very little money. The bishop at the head of their communion is salaried, but as yet no other clergy, except <sup>the</sup> ~~the~~ school teachers.

4th. Independent Missions. These exert a demoralizing influence. So far as they have done educational work, it has generally been where least needed. Funds have been committed to them in such a manner that there is no real check on the fidelity of the missionaries. If their operations could be stopped, it would remove a weakening influence here and would save no little money to the church in Europe and America.

Note. Except where otherwise stated, the authority for statements of facts in this paper are the minutes of Urumia Station and of the West Persia Mission, ~~and~~ <sup>and</sup> ~~their~~ <sup>their</sup> correspondence with the Board, or other papers preserved in the archives of Urumia Station. Urumia, Persia, December 13rd, 1897.

Urumia, Persia, Dec 23, 1879.

William C. Hall

1.  
The Fall of a Christian Church.

(A chapter from the latest history of Missions.)

By Dr. Lepsius.

On the ninth of September<sup>th</sup> of the year 1848 the Nestorian Church in Persia ceased to exist. The Orthodox Church of Russia, represented by the hieromonach Theophylact and two deacons, made its entry into Urumia under the unrestrained exultation and exuberant expectation of the Syrian population, whilst the Mohammedan population received it with evident mistrust and for the time being, wrath.

Of the 25000 Syrians of the Urumia-district, about 20000 have officially joined the Russian Orthodox Church in the course of a few weeks. The others, i. e. the Presbyterian and Catholic mission churches are in a state of indecision. The manner in which the conversion to the Orthodox Church is accomplished is as follows: The Russian priest enters a Syrian village with his retinue. Without taking the question of legal rights and documentary possessions into special consideration<sup>\*)</sup>, he takes possession of the Nestorian church-building and performs the re-dedication by holding an orthodox service in the church. The new converts who for the first time have the pleasure

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\*) The Presbyterian Mission had for instance made contributions towards the purchase of timber and stonls for the building of a Nestorian church, for which assistance the right to meet at the church was granted the Presbyterians in a document. When the Russians took possession of the church, the Amarietans claimed their rights. The hieromonach sent them word that he had no objections to their taking back the stonls and beams that belonged to them.

Q.

of seeing the faces of the Russian priests, are then received personally into the Orthodox Church, and their names are entered upon a list. In the next day, the solemn reception of the whole community takes place in the court of the church.

Beside the prayers and liturgical acts, the following set of questions is contained in the reception-rite, to the reading of which the congregation listens, whilst kneeling. The questions are answered by a representative in the name of the congregation.

1. Question: Do you renounce the errors and heresies of the Nestorian faith?
2. Do you renounce the heresies of Nestorius, Dioscorus, and Theodorus (of Mopsuestia) and of all persons that are of the same opinion with them?
3. Do you renounce the heresy which teaches that there are two natures and two persons <sup>\*)</sup> in our Lord Jesus Christ? And are you willing to adopt the orthodox faith of two natures and one person in the Manhood and Godhead of Christ?
4. Do you renounce the heresy which teaches, that the Virgin Mary is the mother of Christ? (sic!) And are you willing to adopt the orthodox faith which teaches, that she in truth has brought forth Christ our God and that she is the mother of God?
5. Do you wish to be received into the Orthodox Catholic Church of the East, and do you promise to be faithful to her?
6. Do you approve of the seven synods (i.e. the ecumenical councils of Nice, Constantinople, Ephesus, Chalcedon, and the I. and II. Trullan council) and do you adopt

\*) Nestor Nestorius nor the Nestorian Church ever brought this.

3.

The rules of faith laid down by these seven councils?

7. Are you willing to adopt the images of the saints of the Orthodox Church, and kneeling before them, will you understand that you do not honor the image, but the memory of the saint?

8. Do you adopt the doctrines of the apostles, the seven synods and the nine councils, and all their ordinances, institutions and laws?

9. Do you promise to honor the holy synod and the Orthodox archbishops, and to obey them in spiritual matters?

All questions are answered in the affirmative.

In this way the Russian priests travelled from one village to the other. They gathered without any trouble what an old Christian Church had been sowing for centuries, and what half a dozen missionary societies had been working for with an enormous expense and a great loss of life and labor. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." Isa. 1:8.

Shall it be true of this remnant, what was said of the "Shear-Jashub" of Isaiah: "But as a teil tree, and as an oak, whose stem is left, when they cast their leaves, so the holy seed shall be the stem thereof"?

The events which precipitated this catastrophe in the Mission district of the Ooroomiah-Lake, deserve to be mentioned in the annals of the history of Missions.

Not only for the worker on the mission field in the Orient, do they contain many lessons, not only do they give serious warning to the directors of missionary societies, but we can also learn something from this latest chapter of missionary history as to the times long passed in the history of churches and dogmas.

Let us first take a look at the seat of the late events and let us attempt to characterize the different currents of religious thought and the different factions among the Christian nationality of the Nestorian Syrians, as they are found in the midst of a dominating Mohammedan people.

The Syrians of the Eastern Euphrates - district in the North-Persian province of Azerbeidschan (the ancient Media Atropatene), like the neighboring mountain-Syrians who dwell within Turkish dominion in the wild district of Koordistan in the territory of the great Upper Zab River, are descendants of the ancient Aramaic population of North-Mesopotamia, Gordzene (Kurdistan) and Arapagitis (Arpachad), the same district from which came the ancestors of Abraham.

The Aramaic nationality enjoyed a vigorous and independent development in North-Mesopotamia and in the North-Eastern district of the Tigris River up to the time of its conquest by the Arabs. As far back as the second century after Christ, the Christian religion made its entry into Edessa (Urfa). It soon became the State religion of the dominion of Orhoene and from there it rapidly spread over the whole of Mesopotamia, until as early as in the third century it had taken root in Armenia and Persia.

Soon the Eastern Church was formed into a strong organization which even outlasted the schism of the West- and East-Syrian Church (since the year of the Council in 454). As usual this division between the East-Syrian Persian Church and the State Church of Byzance was brought about by political causes. After 150 years of the most cruel persecution the reparation from the

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Church of the Roman empire afforded easy protection and undisturbed toleration to the Syrians living under Persian dominion.

The dogmatic authority of the schism, so necessary and beneficial in political respects, was the name of Nestorius. Owing to the urging agitations of the patriarch Cyrill of Alexandria and under the sanction of the Roman seat, the doctrine of Nestorius was condemned at the third ecumenical council of Ephesus 431. Since, in connection with the recent conversion of the Perso-Syrian Church to the Orthodox faith, the name of Nestorius was again aroused from the dead, there is a certain satirical charm in recollecting that Nestorius himself is almost altogether innocent of the heretical doctrine attributed to him and the Syrian Church, by the holy Synod and Persian priests.

On account of his fame as an orator and as an able expounder of the school of Antioch, Nestorius was appointed patriarch of Constantinople in the year of 428. He attempted, however unsuccessfully, to wrest from the patriarch Cyrill of Alexandria, his rival in church-political affairs, the very convenient weapon of inquisition, and to influence the bishops of Rome in his favor. To this end he formulated his dogmatical views <sup>in regard to</sup> ~~concerning~~ the christological controversies as carefully as possible, adjusting himself concerning the doctrine of two natures almost wholly to the Roman formula. Regarding the controversy about the dignity of Mary, whether she was to be regarded as the mother of God or simply as the mother of the man Jesus, he chose the happy medium and fell back upon the expression "mother of Christ," a term to which one can hardly object.

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The view is an erroneous one which holds that Nestorius or the Church called after him taught the doctrine of two natures and two persons combined in Christ. A peculiar expression of Syrian church fathers may have given rise to this assertion, as they ascribe to the person of Christ two natures (kiana), two onumi, and one person. The <sup>word</sup> onuma (appearance) is probably only a different expression for kiana, or was meant to complete this expression, as kiana refers more to the inner nature (the substance), in order to thus fully express the conception nature; but onuma is also used for person. The confusion arising from this difficulty has caused the Orthodox and Catholic Churches to consider the Syrian Church heretic up to this day, while their respective liturgical rites contain the same Christology as those of the Catholic Church. Thus it can only contribute to the humor of the thing, when the question is put ~~put~~ to the ignorant Syrian villagers, whether they renounce the "false doctrines" of Nestorius and Theodorus of Mopsuestia, whether they reject the doctrine that our Lord Jesus Christ had two natures and two persons, whether they approve of the doctrines of the seven ecumenical councils, and other questions which are answered by the good people with the obligatory "yes" with the same amount of understanding that the donkeys in the neighboring yards have (In German the affirmative adverb Ja (I-a) and the word imitating the donkey's voice (I-a) are spelled alike). The humor of the thing becomes indeed grotesque, when the Nestorian heretic is ~~induced~~ <sup>directed</sup> by the Russian priest to renounce the false doctrine that Mary was the mother of Christ. As is known, Nestorius was not saved by his dogmatic



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precautions. For the Roman bishop was too much of a diplomatist, and for want of conscience, he sided with the dogmatic opponent of Nestorius, viz. the patriarch of Alexandria, against their common rival in ecclesiastical-political affairs. At the council of Ephesus, Cyrill of Alexandria who was able to support the weight of his dogmatic position by a sturdy body-guard of soldiers, regardless of the presence of the imperial commissary, effectuated the excommunication of the imperial patriarch and the condemnation of his carefully stated and harmless doctrine. And the Roman bishop through his legate added his blessing. Poor Nestorius who could not stand against the diplomatic exertions of his adversaries, and who did not understand to gain the favor of the ladies at court, was dropped by the perplexed emperor, and died an ignominious death in misery and distress. His revengeful adversaries did not even grant him the solitude of a cloister. But his name became a power that was destined to rule the Syrian Church of the East. His adherents emigrated to Persia and founded a theological school at Nisibis which gained a significance for the East-Syrian (Nestorian) Church similar to that which the school at Edessa had had for the whole Syrian Church up to that time, and which it now maintained for the West-Syrian (Jacobite) Church. Since the synod of Seleucia (448), the Syrian Church of Persia had her own patriarch, who resided in Seleucia-Ktesiphon on the Tigris River and governed the fast aspiring Eastern Church which soon embraced India, Turkestan, and China within her realm. It would lead too far to relate the fate of the Seleucian patriarchate, which was obliged to change its seat of government several

times. Asiatic hordes overflooded Mesopotamia and put an end to the flourishing Syrian Church, and the patriarch was compelled to remove his seat from the plain into the mountains of Kurdistan, where even to-day in the valley of the Upper Zab River, the head see of the Eastern Church resides as the shadow of the patriarch, in the cloister of Hodschanes, near Djulamerk. During the 17<sup>th</sup> century a new patriarchate was formed at Mosul in the district of the Tigris. About 50000 Nestorians joined the Roman Church and accepted the name "Chaldean Church". A renewed schism originated a third patriarchate, located at Alkorsch (between Mosul and Amadia). But this patriarchate, oppressed by the Jesuites, has recently moved to Bagdad leaving his community to its own fate.

After the separation from the Roman empire and under the protection of the Persian kings, a new era of luxuriant growth began to dawn upon the Nestorian Church. Their enormous missionary activity did not shrink from the great task of evangelizing the whole of Asia. As far back as the fifth century we know of a Syrian bishopric in Mero.

About the middle of the sixth century, Syrian missionaries travelled through the Northern Middle-Asia. They spread the word of God from the Volga River to Manchuria, and founded a missionary center in Kiyaufu, from which place the whole of China was evangelized under the reign of the tolerant rulers of the Tsin-dynasty (670-907). During the 11<sup>th</sup> century they found entrance among the Tartars of Lake Baikal to such an extent that a potent Khan with a large fraction of his people became converted to the Christian religion. Even in the family of the Djingis-Khan several Christians were found among the women. The Thomas-Christians in South-India are witnesses of the powerful propaganda of

the Syrian Church to this very day. As late as in the 13<sup>th</sup> century the Syrians still began a mission among the Mongolians.

The patriarch of Seleucia governed the bishoprics of Ham (South-West-Persia), Misibis (North-Mesopotamia), Basra (South-Mesopotamia), Assyria (with Mosul and Arbela), Beth-Garmai (East-Babylonia), Fars (South-Persia), Mero, ~~the~~ Hulwan (?), Harri (Herat (?)), Hindustan, China, Samarkand, Armenia, and Damascus. In spite of the many storms that swept over the Nestorian Church, in spite of the terrible massacres which were inflicted upon the Syrians under Timur-khan, the Chaldean patriarch Aimeon still counted 28 bishoprics in the year 1653 extending over North-East-Mesopotamia, Kurdistan, North-West-Persia and a part of Armenia.

The last persecutions were endured by the Syrians in 1833 under Bedr-khan-Bey, who more than decimated the Nestorians in the mountains of Kurdistan by a thorough massacre.

It was only in the third decade of our century, that the attention of the Christian Church of the Occident was drawn to the Nestorian Church.

In 1829 the American missionaries Smith and Dwight came to Urmiah from Constantinople, and there discovered the remains of the old Syrian Church. They brought the startling news to the scientific world, that the Syrian language was still spoken in those lands that are lying East of Lake Urmiah and in the mountains of Kurdistan. At their request, the American Board, the missionary society of the then united Presbyterians and Congregationalists, sent Dr. Justin Perkins, a man of high qualities and filled with the Spirit of God, to Urmiah. He began the work among the Nestorians in 1835. A number of able men

followed him, who composed a grammar and a lexicon of the new-Syrian language, translated the Bible into the native language formed a new-Syrian literature, founded a college for the education of preachers, teachers and medical men, conducted the instruction in the schools of the Syrian people and laid a foundation for the spreading of the knowledge of the holy scriptures among the Nestorians. It must be said to the credit of the American Mission that the Syrian people have received such an amount of scriptural intelligence, that the Bible is found not only in every home, but is read in the churches and public schools. Through their efforts the people have been enlightened to such an extent, that the original superstition of holy rites, the belief in unknown ceremonies, and forms has been destroyed ultimately. Even if it should be re-introduced by ecclesiastical authorities, it would now find a strong opposition in the hearts of the people. We are sorry to say that the moral education of the people has not kept pace with its religious intelligence. The weak and flexible character of the people was not able to withstand the temptations of but partial education and semi-civilization, a fault, which became the more fatal, since there were no highly educated and strong men to take the leadership, and to stop the people from down-fall. Nevertheless, it might have been expected that this draw-back would in time have been overcome by the endurance and self-denial of the American missionaries, if it had not been for the ~~successful~~ successful opposition rendered them, not by <sup>the</sup> people, nor by the Mohammedans, but by the demoralizing competition of other missionary societies.

The great success of the American mission aroused

Other denominations. We are not surprised that the Catholic mission was the first one to appear on the spot. Next followed the mission of the archbishop of Canterbury, whose catholicizing tendencies marked the strongest opposition to the evangelical principles of the Americans from the very beginning. In addition to these, Baptist and Methodist evangelists, German and Swedish missionary societies competed with each other, and the predatory guerilla-work of a whole army of collecting kashas and shamachas was set into action; they travelled through lands and seas, cropping all denominations and confessions, and trying under false pretensions and with absolute concealment of what had been done and was still being done by the old missionary societies, to influence them in favor of a new church, sect, or missionary society, that they might send money and men into a small field where perhaps half a dozen societies were already competing with each other in the most unreasonableness manner. Among a Christian population of 25000 souls there were, and are now, working the following societies:

1. The American Presbyterian Mission;
2. The Anglican (Highchurch) "Assyrian Mission" of the archbishop of Canterbury;
3. The Catholic Lazarists;
4. The holy synod of the Orthodox Russian Church;
5. A Lutheran Swedish missionary society of North-America;
6. A Lutheran Norwegian society;
7. The Swedish missionary society in Stockholm;
8. A Baptist Committee in London;
9. The Lutheran Hemanusburg missionary society;
10. A great number of irregularly working kashas,

who are working ~~to~~ in connection with one or the other, or with several of the societies, or who are being supported by well-to-do friends or parties. Their work mostly consists in leading a life free of care, in building a house for themselves, in putting up fictitious reports about their missionary work, and eventually building a school in a little village, where there are already three or four schools.

They do this by taking a small sum of their own salary and appointing a teacher under their control, and paying him 2 or 3 toman a month. Thus these kashas are shining forth "as lights in the darkness of the Mohammedan world," for this is the conception which they have imparted to their missionary friends of their high calling.

In former years these travelling kashas and shamashas were received with absolute confidence, nor did anybody, who felt ~~felt~~ himself called to open a special mission in addition to the 8 or 9 already in existence, think it necessary to ask the advice of the missionaries working there, or to put themselves under their direction.

Now people have become suspicious. The collecting kashas are beginning to lose their credit. Last year an English gentleman arrived here, who had been persuaded by a Syrian to open a mission. The Syrian became engaged to the sister of the Englishman; it was found that he had two wives already. ~~here~~. Another Englishman is here to supervise the work of another kasha, a Norwegian is here to keep control of the utilization of the collections of a shamasha. Two years ago two travelling Syrians were unmasked in Berlin; ~~they~~ had with <sup>them</sup> forged testimonials with seals made for that purpose, the one signed, as was pretended, by "Pastor Paul" of

an "Evangelical Lutheran Society," the other signed by the "Ecclesius Baptist, Urumia" (!) Both certificates were German; they contained three Bible verses and were written in two different hand-writings, the text in one, and the signature in another. Incidentally the two windlers were confronted. Last year a Syrian from Goktapa undertook to collect money in Germany for the "burned" church of the Kasha Jaure in Goktapa. Here in Urumia two Syrians are living who built two stately houses from the money they had collected, and who are doing absolutely nothing. In like manner one lives in Sigda. In these days a Syrian has returned from a three years' trip around the world, who has brought with him an immense amount of money, which he is <sup>now</sup> going to spend with ease. The old desire of the Syrian people to do missionary work has degenerated, and has produced that Syrian globe-trotter, who under cover of his Christian and missionary objects, defrauds the Christian public in the most shameful manner. The collecting Syrian kasha has gained such publicity as a typical figure here in the East, that the talented Armenian writer Raffi made him the hero of a much-read novel. And what has created this "collecting kasha"? The competition of the Christian missionary societies.

Let us continue with the history of Christian Missionary societies.

The headquarters of the Catholic Mission of the French Lazarists were removed from Khosrova in the Salmas-district to Urumia, and a bishopric of the Chaldean Church was founded. Seven priests, together with a number of Sisters of the holy Vincentius de Paula, eagerly began to make converts and to open a number of schools. The catholic missionaries estimate the number of Catholics in the Urumia-district at about 2500 souls, as they enter upon their statistics everyone that happens to come to them.

According to another report their adherents were composed of only a few families scattered throughout the villages, numbering about 1000 souls at the best. After the Russian invasion their number has decreased considerably. In 1868 the American mission changed its method of work. While formerly they had attempted to revive to Old Syrian Church by evangelical preaching & teaching in the schools throughout the land, they now proceeded to form evangelic congregations by establishing valid membership and exercising strict church-discipline. Whether this was a premature undertaking, or whether it was at all necessary at that time, is hard to determine.<sup>1)</sup> The instructions given to Dr. Perkins in 1835 by the Board, read about as follows:

1. To assure the people that they did not come with the intention of depriving them of any religious peculiarity, nor to subject them to any foreign church-power.

<sup>1)</sup> If the Americans do succeed in holding their congregations against the impact of the Russian ~~propaganda~~ <sup>propaganda</sup>, we believe that is due to their forming ~~strong~~ <sup>firm</sup> congregations.



2)

2. To qualify the Nestorian Church by the grace of God to obtain a dominating influence over the religious renovation of Asia.

It was a grand thought to restore the heirs of the Old Syrian Missionary Church to the great object which ~~during the seventh century~~ they had known and carried <sup>during the seventh century</sup> out so magnificently as a mission of God. Unfortunately the hopes kindled by the American mission were not realized. That these hopes were not mere phantastic illusions, has been proven by one man whose name stands out among the Syrian people as one of their greatest missionaries, viz. Kasha Jacob Deljakow who, being a scholar of the American Mission, afterward became one of the founders of Stundism. He died in Eastern Siberia where he was serving a pastoral charge. If the Syrian people had only one man like him at the present time, the fall of the Syrian Church surely would have been warded off.\*) The formation of Protestant congregations under the direction of American missionaries was rendered more difficult by the fact that soon following the separation of the Presbyterian congregations from the Nestorian Church, the spirit of temperance, which was then prevailing in America, transferred its strict tendencies into the

\*) An original Syrian "prophet," by the name of Givergis, is living in the Caucasus mountains. He has travelled through Russia as far as Moscow. Feeling himself called to go from one church to the other to gather the people, he preaches to them after the service is closed. With the New Testament in his hands he earnestly instructs them that they are committing idolatry in their churches, or as he calls it "pollution". Since everybody regards him as a sort of madman, but since even the officials ~~do~~ listen to him, because it gives them joy to hear the Russian pope being called down, he is given full play. He lives from the alms of the Russians without having a single hopeke to his name. But he tells them, 'since I am your prophet,

Mission congregations. Whereas the first missionaries admitted themselves to the Nestorian Church to such an extent that they punished their scholars only for breaking the common fast of the Church, the Presbyterian missionaries ~~now went~~ in their church-discipline now went so far as to exclude from the Lord's Supper all persons who used spiritual drinks. It is true that this rule was abandoned afterward, and that absolute temperance was required only of the kashas & shamashas, the preachers & the teachers. Even to-day the latter rule holds, although theoretically only, for many a kasha drinks wine "for medicinal purposes," without being punished for it.

The disconnection of the congregations soon involved another grievance. The number of preachers, teachers, and medical men graduating from the American College soon exceeded the demand of the Presbyterian congregations. The consequence was that in many cases, graduates who received no appointment either for want of ability, or on account of overcrowding, naturally turned to be the opponents of their former benefactors. Several of them offered their services to other <sup>societies</sup> missionaries and contemplated as to how the money, that was sent to those missions from America and from other Christian lands, might be turned into different channels so that they might get the benefit thereof. Matters became so severe that the existence of the Old Nestorian

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you must give me my food.' When he finds no lodgment, he knocks at the doors of the station house. In Fflis he always stays at that place. Thus he travels about like Paul of old "with joyfulness, unrestrained."

Church was endangered by the formation of Protestant congregations, and that it was compelled to look for help. In 1849 correspondence had been opened between the Mar-shimun, the patriarch of Kodshammes, and the archbishop of Canterbury, probably through the intervention of English travellers and explorers. In 1868 and 1881 that correspondence was renewed. In 1884 Mr. Riley was ordered by the archbishop Benson, to investigate into the condition of the Nestorian Church in Persia and Turkey. This gentleman in his report sharply criticized the Presbyterian Mission from a High-church point of view. The result was that in 1888 Anglican clergymen arrived in Urumia, and established a mission there with the express object of counteracting the evangelical ~~pr~~ tendencies of the Presbyterians, and to fortify the ritual superstition of the Nestorian Church. In addition to this Mr. Brown, an English clergyman, was sent to Kodshammes, by way of vicararies of the archbishop of Canterbury, to occupy a permanent seat there and to provide the seat of the Mar-shimun with the money and <sup>the</sup> good council of the seat of Canterbury. Several Nestorian kashas and bishops, believing that there would be a great benefit for themselves and for their congregations in founding another Protestant mission, had repeatedly undertaken an expedition to England in order to call upon their brethren in the faith for protection against the Muhammedans, "who were oppressing their Old Church."\*) Nevertheless no one expected that the desired competitive mission would

\*) One petition to the archbishop of Canterbury is said to be signed not only by the kashas of the Nestorian congregations, but also by some Presbyterians.

unmask itself as a strictly opposed mission. Therefore the enthusiasm of all those that were dissatisfied with the Americans was great, when the English clergymen arrived.

There seems to have been a good deal of hesitation at Canterbury as to the opening of a counter-mission, since even the Episcopal Church of America deemed it necessary to put in a word in favor of the Presbyterians, and advising the archbishop that they ought not to be disturbed in their missionary activity. According to the personal statement of a Syrian who at that time was present at one of the sessions in the apartments of the archbishop of Canterbury, the such Christian considerations were allayed by the objection, that the Old Syrian Church of Antioch was the mother-church of the Church of England, and that therefore the daughter was not only entitled, but even obliged to aid the mother. As is known, the Anglican <sup>Church</sup> recognizes as Christian Churches none but those ~~that~~ having the episcopal constitution, ~~that and~~ having inherited the spirit of the Apostles by the laying on of hands through the so-called continuous *transmissio episcoporum*.

The Nestorians at Urumiah, who so joyfully had received the English missionaries, were astonished to see the English clergymen arrayed with costumes, which they had been familiar to see only with the catholic priests.

They were still more surprised, when they learned that the new missionaries, who came to the aid of the Syrian sister-church, were far from admitting their brethren in the faith to join the Lord's supper with them. The Anglican mission had received orders, it is true, to forebear any sort of proselytism, to preserve the archaic stamp of the Nestorian Church, and to tend toward

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its renovation ~~no more~~ only so far as an antiquarian for instance tends to keep an old building from the investment of modern improvements. There was one grave mistake however, and that was, that the foundation-pillars carrying this venerable Episcopal Church, bore the names of Nestorius, Theodorus, and Diodorus. For this reason it was a rather hard task for the Anglican mission, on the one hand to assure the Nestorian Church that the old venerable foundation was ~~not~~ to be shaken, and on the other hand to purge this Church from the stain of "Nestorian heresy." It was certainly not easy to lead the Church back into the path of oecumenical orthodoxy, and to "prepare it for the reunion with the mother-church of the East." What was meant by this was revealed by the future. —

Notwithstanding, the Anglicans soon won the confidence of the Syrian people, for the new missionaries did not hesitate a moment to rescue the sacred, worm-eaten liturgical manuscripts of the Syrian Church from the mould and dust of the ages, and to hand them to the press.

The ~~first~~ <sup>humor</sup> ~~part~~, however, was that the Anglican clergymen, well trained in dogmatic history, purposely omitted the names of Nestorius, Theodorus, & Diodorus. When the bishop Mar Jona in a somewhat reckless manner called them to account for their dextrous artifice, they somewhat timidly answered, that they had left out those spaces in the print, because the books were intended for the service of the Syrian Church, and that the Nestorians could easily add the names of their church-fathers with pen and ink. We do not know whether the clerical heads of the Nestorian Church were satisfied with that reply. At any rate, the bishop Mar Jona

~~showed so much~~ was witty enough, one day to excom-  
 municate the entire Anglican mission, - I do not know,  
 whether the archbishop was included. - There ~~was a sufficient~~ <sup>were enough</sup>  
~~series~~ of kachas and shamashas, who were dissatisfied  
 with the Americans for one reason or the other, either because  
 they did not find the desired employment, or because they  
 would not subject themselves to the discipline of the church.  
 They therefore thrust themselves into the open arms of the  
 opposed mission. In addition to this, the programme of  
 the Anglicans flattered the pride of Nestorians as regards  
 the antiquity of their Church. It flattered them to hear  
 from the lips of the Apostolic vicars of the seat of Canter-  
 bury that the possessions and traditions of the Old Syrian  
 Church, the sacred rites, the liturgical acts, the ceremonies,  
 the form of prayer, the history of the saints, the holy robes,  
 the sacred vessels, and above all the great climax of  
 ecclesiastical offices, from the shamasha and kacha  
 on to the bishop and marthan, culminating in the office  
 of the Mar-shimun, who is called the "Katholikos  
 of the East," - far out-valued every thing that the  
 American parvenues and their young and insignificant  
 church had been able to bestow upon them regarding  
 the "evangelical" truth. As soon as they were able to  
 boast of a stately number of new and beautiful volumes  
 of their old prayer-books and holy legends, printed  
 by the new press, they thought very little of the insigni-  
 ficant results the Americans had achieved during  
 40 years' hard labor, who could claim no more than  
 to have translated the Bible into the native language.  
 To them the old-Syrian Bible - which by the way they  
 did not understand any better than the old Syrian prayers

8.)

and liturgical forms — seemed far more valuable than the new-Syrian Bible of the Americans. It cannot be denied that the English distinguished themselves for their most thorough study of the Syrian language, and grammar as well as lexicography and literature. For making it their object to ignore and run down everything the Americans had accomplished, they started on an entirely new basis, and it cannot be denied that their scientific method and their knowledge of the language was far more thorough. Nevertheless they were footing more or less on what the Americans had achieved, and they looked down upon their work ~~from~~ as from being far above them. Although the Americans doubled their efforts, they could not prevent the Anglicans from building their schools and colleges. The English educated their teachers and kashas, and within a very short time, Anglican schools were found beside the American schools in almost every village. And since the Catholics would not fall behind, catholic schools arose beside these. But that was not the end of it. The Anglicans and Presbyterians vying with each other in educating their men, the country was soon flooded with kashas and shamashas. In 1892 the Anglicans had 70 students in their seminary, the Presbyterians about as many. Granting that the English <sup>education</sup> was more thorough, what should the poor people do with the swarm of shamashas and kashas! What were these men, whose claims upon life had been pointed to a height which they had never known before, to do to utilize their talents, when they found no position? Necessarily the impression made upon them by these awkward conditions must have caused a train

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of thought something like this: We are apparently a remarkably talented, religious people to cause all these men to come to us from far lands to consecrate themselves to our welfare. No doubt, we are the oldest Christian people, and it certainly attributes to our glory that the Lord and his apostles have spoken our language, that we have spread the gospel in the East, that our fathers have endured such hard and long-continued persecutions and have kept their faith. If these Americans, Englishmen and Frenchmen take such an interest in our affairs, why then should the other Christian nations keep away? Apparently they do not know us. Therefore we must go to them and tell them about us, that they also may come and help us against our Mohammedan oppressors! Thus the pachas and shamashas travelled throughout the world, going to Russia, Germany, Sweden, Norwegia, Denmark, Holland, England and Scotland, America, India and Australia, in order to kindle the interest. They raised <sup>money</sup> ~~many~~ for many ~~diverse~~ <sup>various</sup> purposes, for the poor Christian brethren, for demolished churches and schools, for orphan houses and other institutions, and for missionary work among the Syrians and Armenians, Kurds, Persians and Turks. And as soon as one returned home, his pockets well filled, and began to build a house and to lead an easy life, others went forth to try their luck in the same venturesome manner. Thus they spread the glory of the Old Syrian Church! — The result was evident. In addition to the missionary societies already in existence, half a dozen other societies were summoned to the spot, and they all helped to bring about the destruction of the Syrian people and the fall



of the Syrian Church. They did not all work independently, some even retired from the field, others limited themselves to the support of one or two kashas or shama-shas, who succeeded in instructing their friends in England, America or Germany, that they were shining forth as lights in the darkness of their Mohammedan surroundings, and that they were fighting as solitary soldiers of the cross against the corruption of Islam; they therefore needed a large and long-continued support, lest the cause of Christ should be abated in the far East. The most cunning of these kashas sustained relations with three or four societies at the same time and succeeded in getting their money from all of them. — And how did the congregations behave toward this contest of Christianity for the welfare of the brethren in the far East? — Could there be a more desirable situation? A few examples may suffice to give us an insight into the peculiar life of the community resulting from this mission contest. The community of Göktapa<sup>4)</sup> comprised about 300 homes of which 50 belonged to the Protestant congregation of the American mission, 130 to the Nestorian church, and 20 to the catholic congregations. There was no difference of religious opinion among them; they were all more or less instructed in the evangelical truth, and enlightened to such an extent that they personally regarded the different ceremonies and ecclesiastical forms as void, and maintained them only as a matter of distinction between

<sup>4)</sup> Göktapa, a village near Urumiah, formerly was the seat of the Nestorian bishop. The bishopric has been vacant for several decennaries, the future bishop still being an infant.

11.) the different confessions. Thus the Nestorian congregations of the kasha Jaine practices fasting as a Nestorian peculiarity. But even this is done only in <sup>the</sup> public; at home everybody eats what he likes. all the families of the village more or less participate of the benefits derived from the diversity of confessions, and they are always ready to adopt new confessions, for which reason we sometimes find several confessions in the same families. For in proportion as the number of confessions increases, the number of churches and schools is bound to increase, a greater number of kashas and shamashas is needed, and larger financial aid will be secured from abroad to profit the whole community. Thus in the village of Goktapa, we do not by any means find the above 3 confessions exclusively; one has to be on friendly terms with them all. Recently a kasha, by the name of Jonan, established himself in Goktapa; he had joined the Baptist church in America and had married an American lady. Eventually he is baptizing and gathering a small Baptist congregation. Also the Methodist confession is represented by kasha Sergis, a man of who has travelled ~~through~~ through England and America. There is also a shamasha, by the name of Abraham Khana-nisher, who is superintending an orphan-house in Goktapa, which has about 40 to 50 children. This man, <sup>after</sup> having received his education by the Americans, went to England, and there found friends especially among the Baptists who enabled him by their support to build his orphan-house. At the present time Mr. Ludd, a wealthy Christian gentleman from London, and a member of the Presbytery of Spurgeon's Tabernacle, is visiting this country.

12.)

He promised his friends in London to visit the orphanage at Goktapa on his trip to India, while Shamasha Abraham is touring in England. The orphan-house is also under the care of the Presbyterians and is doing very good work, as they have told me. Some years ago, the kashas of the Nestorian church in Goktapa ~~also~~ came to think that it would be a very good plan, if they also went abroad to collect money for an orphan-house, and two kashas, Moshe and Jonan undertook the task. Kasha Moshe took a photograph of the Shamasha Abraham's orphan-house with a group of children in front of it. He cut the superintendent's head out of the group and had his own printed in its place. Thus the two started on an extensive collection-trip through Russia, Germany, and England, in behalf of "their" orphan-house, and after having procured a considerable amount of money, they returned home to spend their earnings with care. They did not even then think it worth while to gather some orphans. Kasha Moshe was reported to the government and put into prison on the charge of defraud. When released, he again went abroad, and is now said to be collecting money in America for another orphan-house. ~~His colleague~~ + Kasha <sup>Johan</sup> Jauré, his colleague, has taken the place of Kasha Jauré at the present time, who formerly was at the head of the Nestorian congregation. Kasha Jauré is the son of a previous kasha in Goktapa. He went to the American school. But since there were 3 kashas officiating at the head of that congregation, when his father died, he became a farmer. Afterward he learned the German language from Kasha Pera in Wasirabad, and after being ordained by the Mar-shimun as kasha of Goktapa, and went to Germany.

There he gained friends among the Christian people of  
 Hamburg, Leipzig, Stuttgart, and Switzerland, who agreed  
 to give him 1000 to 2000 M annually. Upon returning  
 home he became the head man of the village, the previous  
 kashas were made his assistants. One of them temporarily  
 joined the Catholic Church, but afterwards returned to  
 kasha Jame. In 1897 kasha Jame again went to Germany,  
 and arriving at Berlin, offered himself to the Deutscher  
 Hilfsbund für Armenien. I explained to him at that  
 time that I had received favorable report of his work,  
 and that, if his friends in Germany agreed to pass  
 the money he received through our hands, we would take  
 charge of his work and commend him to the care of  
 Rev. Von Bergmann, superintendent of our orphan homes  
 in Persia. For even at that time I thought it very de-  
 sirable, that those kashas, who were being supported  
 with German money, but who were working independ-  
 ently in Persia, should be put under some control. Kasha  
 Jame, however, preferred to make the same arrangement to  
 agreement, which we had come to, with the Hermanns-  
 burg Mission Society without my knowledge, and so  
 he returned to Persia. Although kasha Jame enjoyed  
 a good reputation among the people of his congregation,  
 and while he was holding services after the Nestorian  
 type and conducting church-affairs satisfactorily with  
 the assistance of two teachers, he at the same time  
 sustained regular communications with the Anglican  
 missionaries. And they liked to preach in his church,  
 because there they could counteract the coazylical  
 preaching of the Presbyterians in the same congregation.  
 Kasha Jame gladly consented, because they took great

14.)

interest in his schools. The Anglicans paid the salary of one teacher for him (3 toman = 3 dollars, monthly), he himself paid another teacher from his German resources. In addition to this the Anglicans furnished the school-books and other materials, for which assistance they were entitled to conduct the school and to employ teachers from their own seminary. The Anglicans have now handed the schools over to the Russian Orthodox Church. Kasha Jauwe moreover hoped to receive support for his congregation from the America. Therefore he ordered his nephew Mar Elia, his nephew, who had been educated by the Americans, to go to America and raise money for the restoration of his church and schools in Goktapa.

Mar Elia - who is the father of the future bishop of Goktapa - successfully collected money for the schools in Goktapa and for the church "destroyed by the Mohammedans." When the news reached the archbishop of Canterbury, that young Mar Elia was collecting money for his schools in Goktapa, he confiscated the money and sent it to his missionaries in Goktapa. Mar Elia then came to Germany, paid me a visit in Berlin and asked me to help him to collect money in Germany. He showed me a recommendation from a famous Christian dignitary in America, which told the story of the "destroyed" church at Goktapa. I knew well enough, that the story was not true, and reported the swindle to Mr. Flaccus, Missionary director at Hermannsburg. I met Mar Elia again in Goktapa, where he is now drawing a small salary from the archbishop and supervising the schools of Kasha Jauwe under the direction of the Anglicans. The church had not then yet been destroyed,

15.)

but it was occupied by the Russians. -- It was a remarkable Sunday, which I spent in the two Lyriau villages, Wasirabad and Goshagan. Kasha Pera, who like Kasha Jame is serving under the Hermannsburg mission, invited us to pay him a visit in Wasirabad and to go with him to Goshagan to join the service in Kasha Jame's church. When a poor, moneyless boy, Kasha Pera had gone to Germany. He was raised in Hermannsburg, learned the German language to perfection and generally received an education, which gave him considerable influence, when he returned home. He became the assistant kasha of Kasha Nuiza, his uncle, who was ministering to the evangelical congregation of that village, being under the care of the Americans. There was perfect harmony between the Presbyterians and the Nestorians at that time, and both denominations used the same church building. The Nestorian bishop Mar Jona, however, -- now the head of the Russian church -- did not like the Americans and brought a suit against the congregations of Wasirabad, Gulfashin, and Tsharagjushi, on the charge that they were using the same buildings with the Nestorians. The churches were adjudged to the Nestorians, and the Americans were obliged to build their own church. Pera Johannes joined Mar Jona in Wasirabad, ~~severed~~ severed the connections with his uncle, Kasha Nuiza, and put himself as the latter's rival at the head of the Nestorian church. Since the Presbyterians had built a new church, Kasha Pera concluded to remodel the old church, which had been adjudged to the Nestorians. He went to Germany, ~~collected~~ <sup>raised</sup> ~~gathered~~ the necessary means, and returning home, built a stately church very near the Presbyterian ~~church~~ <sup>building</sup>, his own

Nestorian people also contributing. I do not know but what this extravaganza of two churches in the same spot makes a very good impression; they are both looking just about alike, and in both the same preaching is done, the only point of difference being, that the Presbyterian site prevails in the church of the uncle, and the Nestorian in the church of the nephew. It seems as though Kasha Pera felt himself called to reform the whole Syrian Church, a champion of the Lutheran doctrine of sacraments, which in his opinion perfectly agreed with the Nestorian view. But I am afraid, his congregation did not appreciate his Lutheran views; for when the Russians came, all the members of his church, with the exception of 7 families, joined the Russians and threw their church open to them. Kasha Pera tried to recover his church, by law, but since the majority of his congregation (23 families) joined the Orthodox Church, his prospects are very hopeless. I asked a man of influence in Wasirabad, ~~whether~~ about his opinion, whether Kasha Pera would not do well to join the Protestant church with his seven families. His reply was, that these families might turn to the Russian church, but never to the Protestant: "If Kasha Pera keeps his church, they will remain Nestorians, if not, they will become Russians." — Starting for Goktapa, Mr. Labaree, one of the ~~American~~ Presbyterian missionaries here, coming to receive us from Wasirabad, asked me to be present at the Protestant service in Goktapa. I sat with him on the carriage, and we rode to Goktapa. The Protestant church is only about 5 minutes' walk from the Nestorian. Both are rather primitive,

but spacious buildings; the walls are solid, and the windows very high. The flat ceiling is supported by iron beams. The Presbyterian church has a gallery in the rear; in front of the smooth wall stands a pulpit on a platform, in front of which the Lord's table may be seen. The Nestorian church likewise has a pulpit of masonry in the centre, on either side are two doors according to Nestorian fashion, one of which opens into the baptistry, the other into the chapel of the holy communion. The latter is not accessible to the people. The kashas and shamas who bring out the holy elements, and standing behind a wall hand them to the people through an opening. The bread for the Lord's supper is baked with many peculiar ceremonies in the baptistry by the kashas themselves. On the wall above the pulpit are written in Syriac language the words: "This is none other but the house of God, and this is the gate of heaven: Gen. 28:17; ~~the~~ and below that: "This kind goeth not out but by prayer and fasting," Mat. 17:21<sup>x</sup>). The first service I joined was the Presbyterian. Kasha Givergis, one of kasha Jaure's cousins, held the sermon. Next we went to the Nestorian cemetery, where the remainder of kasha Jaure's congregation had an open-air meeting under the direction of kasha Pera and kasha Jonau. Afterward we inspected the church, which now has been handed over to the Russians by a motion of the majority of kasha Jaure's congregation. It was somewhat difficult to get the full truth. At first we heard different strange

<sup>x</sup>) The original in this and other passages, omits the "fasting."



rumors as to how the Russians on arriving threatened the members, and then took possession of the church by force. What seemed rather strange was that the congregation suffered them to do so with the utmost indifference.

After having viewed the ~~place~~ three ~~hot~~ hostile camps we sat down at table, following the request of Kasha Jame's wife, in the shade of the seized church, and engaged in a pleasant conversation; Presbyterians, Nestorians, Lutherans, Baptists, Methodists, and Russians, all together. And why should we not, since they were all related to each other! Kasha Givergis, a Presbyterian, is the cousin of Kasha Jame, a Nestorian; and the Russian Kasha Ora (Abraham) is the nephew of the Nestorian Kasha Jonau.—

Göktapa has about 300 homes, of which about 10 are Catholic, 140 are Nestorian with Kasha Jame, Jonau and Ora, and 150 are Protestant with Kasha Givergis. <sup>for certain reasons</sup> Strangely the Russians, when first arriving, (did not go to Göktapa at first, but when once urgently and repeatedly invited by Kasha Jame's congregation, the hieromonach finally made his appearance and enlisted ~~the name~~ all those that wanted to accept the Russian faith. According to the statement of the Russian hieromonach, 120 families reported, viz. the major part of Kasha Jame's congregation, several Presbyterians and a few Catholics. Probably not more than 30 families remained with Kasha Jame, principally his relatives. According to the statement of his adherents about 50, 60 or even 70 families did not join the Russian party. The Russian hieromonach expressed the opinion to me that the reason for the

non-adjunction of these few people was, that they feared that Kasha Jame would lose his support from Germany. One of Jame's nephews, when asked, why he did not join, answered his deacon: "I draw 10 toman a month from Kasha Jame; will you give me the same amount?"

When the hieromonach saw that almost the entire congregation had joined, he proceeded to rededicate the church and to hold the first orthodox service. As he ~~came~~ arrived at the church, the whole congregation with him, he found the door locked. He asked for the key. "Kasha Jame has it." "Where is Kasha Jame?" "In the city." As no one ~~she~~ made an attempt to open the church, the hieromonach got angry and said he would depart, if they would not deliver the church. Not he had called them, but they had called him. Meanwhile a man had entered the church by a broken window and opened it from within (the window was not broken for that purpose, as I was told, but was broken before). The Russian clergy entered the church, and with them the whole congregation as well as Kasha Ora, who had joined them, and the first orthodox service was celebrated in Goktaya. Kasha Jame sued the hieromonach at law for the seizure of his church, and in order to <sup>support</sup> give strength to his ~~cause~~ <sup>claim</sup>, a number of Presbyterian families, who were related to him, joined his congregation. But the government had already passed sentence, that the churches in all cases of dispute be adjudged to the majority. Consequently Kasha Jame's church will remain Orthodox. Moreover, the remainder of the Nestorians will most likely go to the Russians, as was the case in Wasiratad,

unless Kasha James succeeds in obtaining the necessary means from German resources, to build a third church in Gostaya. When allusion was made to this probable fact, the Russian hieromonach answered with that cynic tone, which characterizes the whole Russian method of conversion: "Let him build. When he is done, I shall buy the whole congregation, himself and the church for 100 Rubels. If I had the means — but I am sorry I have not ~~got them~~ — I should buy all the Christian congregations and the Mohammedians besides." "You see," he added, "the trouble is that in all these years nothing else has been done in the line of missionary work but money-making. They are all venal. The present generation, which now comes to us, is absolutely corrupt, all we can do is to hope for the future." Nevertheless, conversions are made on a gigantic scale, and men, of whom I have heard the people speak with contempt, are received en masse into the pale of the Orthodox Church. The manner in which the hieromonach — who is otherwise a well-educated and open-minded gentleman — spoke of his flock, reminded me not so much of the speech of the shepherd who flocks his sheep, as of the slaughterer who drives a herd into the slaughter-house.

Besides Kasha James in Gostaya and Kasha Pera in Wassrabad, Kasha Johannes of Sigala is being supported by German friends. All three are under the care of the Hermannsburg Mission. Kasha Johannes ~~was~~ formerly supplied the same congregation under the Presbyterian Mission, which is now under the care of his brother-in-law. When he was no longer engaged by the Americans, he went to Germany, and was employed by

a number of clergymen in Hannover, without, however, having a congregation. For as he was ordained by the Presbyterians, he had no right of taking the office of kasha in a Nestorian congregation. He sometimes preaches in a Nestorian church, which now belongs to the Russians. He built a beautiful house for 1000 toman. In order to support the poor during a famine, he was trading with cattle. He draws a salary of 1600 M, which is ~~so~~ gotten up by his German friends in Hannover. As he is a sick man, he deserves that pension. If he wished to gather a congregation in Sigala, he would have to take it away from kasha Schmucl, his brother in law, who is pastor of the Presbyterian congregation of that village. The Nestorian congregation has almost entirely joined the Russian Church.

As regards the salary, which the kashas draw, there is a sentiment among the Anglicans, that the Americans pay their employees too much, while the natives claim, that the payment is too low. The English pay their teachers 3 toman (3 dollars), and their kashas 5 toman a month at the best, the Americans pay their kashas up to 10 toman. The customary salary therefore averages from \$ 60 to \$ 120. Compared with the salary, which the above named kashas draw, who are supported by Germany, it is very little, but it is sufficient to support a family in this country. — <sup>Notwithstanding</sup> ~~Still~~ The English as well as the natives are right. According to what the average Syrian kasha does, it is rather much; according to what he really ought to do, in order to be a good minister of ~~his~~ flock, it is too little. If the kasha <sup>during the week</sup> ~~as most of them do~~ <sup>about</sup> ~~after~~ <sup>his own business,</sup> ~~as most of them do,~~ <sup>during the week,</sup> tilling <sup>his</sup> fields and vineyards, it is amply sufficient. But if he is faithful in his pastoral duties, if he wants to make careful Bible study, and tries to foster the spiritual and intellectual interest of his congregation, it is too little. But how can there be any spiritual interest, when the people have such a low standard of intellectual training, and when the population is absolutely devoid of a stratum of higher intellectual education?

Now do the kashas supported by Germany, who draw a four-fold salary, accomplish any more. Kasha Jemel in connection with the Anglicans worked in his own way, his schools certainly accomplished something under English direction, but his church went over to the Russians. Kasha Pera and Kasha

James Johannes worked among the Nestorians, and their churches went over to the Russians. But the question is not, whether these men have at all accomplished something - a question, which I am not to decide -; but whether this guerilla work, which has always been injurious to the organized work of other societies, means a cooperation for the upbuilding of the Kingdom of Christ! If Hermannsburg wants to do work there, it is sorely necessary, that a competent man be sent there to look after the work of the kashas, and what it amounts to. But I am afraid, that he will come too late. For it is very doubtful whether there is any portion left of the congregations of Jume and Pera. It is ~~no~~ certain that nothing will remain, if the support from Germany be stopped.

## II.

How did the Russians come  
to Urmiah?

The official report of the Russian Church about the "union of the Nestorian Syro-Chaldean Church with the Orthodox Church", mentions several petitions, which were handed to the holy Synod in 1858, and repeatedly since 1863, giving rise to the most painful considerations. But only, in the year 1895, the holy Synod earnestly examined the question, which had been pending for 40 years; and began to take the first practical steps. Apparently, all previous requests were made by private parties of the Nestorian Church or societies without influence, whilst in 1895 for the first time a "petition of the authorized legates of the Syro-Chaldean people" was laid before the

the Synod. — Who were these legates? It was certainly not the patriarch of the Nestorian Church at Rodschames, whose relations to the holy Synod are kept remarkably secret, probably for political reasons. Neither has the Mar-shimun with his mountain-Syrians joined the Russian Church yet<sup>x</sup>). He had better not do so either, because the Turkish government would regard it as a treason, if the Nestorians living in Turkish territory would join the Russian Church, and would undoubtedly inflict upon them a fate similar to the Armenian massacres. Until now, the "union of the Nestorian Syro-Chaldean Church with the Orthodox Church" only refers to the Syrians living <sup>extensively into Persian territory.</sup> ~~in Persian territory~~ in the Erzurum-district. The Syrian congregations in Persia number about 30 000 souls. Of these, about 8 000 belonged to the Protestant congregations of the American Mission, 2 000 to the Catholic mission, and the remainder to the old Nestorian Church. But the latter had so strongly been influenced during the last 70 years by the educational and evangelical training of the American, and had been so demoralized inwardly by the competition of the Anglican and other irregular Mission-societies, that the connection of the congregations and their kashas with the patriarchate had been loosened considerably, and that they themselves worked for the destruction of their own episcopal organization and their old-church habits and forms.

<sup>x</sup>) It is said that the Russian consul remarked, that the Mar-shimun wished to join the Orthodox Church, but that the Russian government advised him not to do so.

Most of the Nestorian kashas and shamashes ~~even~~ had gone through the American and English schools. They had become indifferent to the habits of their fathers, although they maintained them merely for the sake of pleasing the ignorant people or the Anglican theory. They had learned to look upon the change of confession as a matter of profitableness rather than of conviction, which aspect ~~was well grounded~~ received a strong basis in the close relationship of the kashas of the different denominations to each other, and in a certain feeling of national unity and <sup>of</sup> common interests in contrast with the foreign missionaries. Thus the report of the committee of evangelisation of the Presbyterian Mission, since the month of April 1898 was able to predict the cessation of the Nestorian Church in Persia as being near at hand: "50 days after three months of untiring and unremitting work the report of all the evangelists and helpers is that there is no Old Nestorian Church left, and that if earnest and continued work is kept up, that Church will soon be a thing of the past. The Anglican Mission view with surprise the great stampede to the loyal services, and are greatly discouraged. One of their members asked one of our evangelists what he assigned as a reason for our great success, and he told that it was only the work of the Holy Spirit, lapsed into deep silence." (61. Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. 1898, New York, Presbyterian Building, 156 Fifth Ave. p. 184.)

It was a premature hope, however, that the whole Nestorian Church would join the congregations of



The American Mission. For not a year had passed, when the whole ~~of~~ Nestorian Church, and the whole English-  
 an crowd of kashas and shamashas, ~~together~~ as well as the major part of the two Hleminsburg Nestorian-  
 Lutheran congregations, and a considerable fraction of the Presbyterian congregations were received into the  
 pale of the "Orthodox Church," - although not an attempt had been made by the Russian mission  
 up to 1848. - It is true, the Syrian congregations had been carrying on negotiations with Russia long  
 ago. A great number of Christian families - heads of the Uroomiah district are obliged to seek work in  
 the Caucasus-mountains during the summer months or even permanently, because ~~on account of their great~~  
~~number~~ they cannot easily find work among the Mus-  
 lims <sup>on account of their great number.</sup> In Erivan and Tiflis  
 a great number of Syrian families had already joined the Orthodox Church, and since <sup>they</sup> as members of  
 the Russian Church were always given the advantage of those having a different belief, in being hired for  
 railroad works etc; and moreover, since less difficulties in obtaining pass-ports were offered to the Ortho-  
 dox Syrians, the temptation for Syrians, who had to seek work in Russia, was very great to  
 join the Russian Church. Moreover, the Russian Church had good reasons to believe that a large  
 movement of conversions might be ushered into <sup>among</sup> the Nestorian population of the Uroomiah-district.

The first signal should be given from two sides, first by the clergy and second by the more influential representatives of the Syrian people.

The Nestorian congregations East of Lake Uroomiah were divided into 4 bishoprics from olden times. These extended over the low-lands encircling the three rivers, Naslu-Tshai, Shaker - or Uroomia - Tshai, and Barandus - Tshai. The district of the Naslu-Tshai comprised the bishoprics of Armod - Agatch (Upper Naslu-Tshai) and Suburghau (Lower Naslu-Tshai). The bishop of the Uroomia - Tshai district resided in Gokhtapa, the bishop of Barandus - Tshai in Ardi-shai. To the latter also belonged the Lyricus families scattered in the district of Ushnu, Luddis, and Larashbulak, while the Lyricus living farther north in the Salmas - district were subjected to the bishopric of Suburghau. Two of these four bishoprics were given up some time ago. The bishop of Upper Naslu-Tshai, who had his seat in Armod-Agatch, married and thus ceased to be bishop. His bishopric was divided, the villages of the low-land were turned over to Suburghau, the mountain-district of Fergawar with about 5000 souls was subjected to the diocese of the matran or metropolitan-bishop, who resided in Nodachia in Turkish territory. The bishop of Gokhtapa died. In order to become a bishop, the candidate must be able to prove that from the time of his birth he has never eaten any meat nor drunk any wine, and likewise, that his mother before his birth exercised the same abstinence. There was no such person among the Nestorian clergy. Although the practice was ridiculed by the kashas and the people, the clergy would not break the custom, and therefore one of Kasha Janre's grand-nephews, the son of Mar Elia, of whom mention has been made above, is

being searched for the future bishops.

As there were only two bishops left of the original four, each one strove for the monarchy. Both bishops, Mar Gabriel of Ardishai, and Mar Jona of Saburghan had a very bad reputation. Especially the latter is spoken of in a most dejectable manner by friends and foes. Both bishops now entered into negotiations with the holy synod. Mar Gabriel was the first one to go to Russia - Petersburg; he returned with a high Russian order. Later on Mar Jona followed him. In the meantime, Mar Gabriel had removed his seat to Uroomish, in order to add to his bishopric of Ardishai (Parandus - Tshai) the bishopric of Gochtapa, i. e. the Uroomish district, putting it under his jurisdiction. The Mar-shimon of Kodshannul, <sup>seemingly</sup> did not trust his two bishops. He therefore called a synod of the most celebrated clergymen and laymen under the pretence of giving a provisional administration to the deserted bishopric of Uroomish-Tshai, which synod was to overrule <sup>all</sup> the transactions of bishops Mar Gabriel and Mar Jona. The Russians afterward claimed that the synod usurped its power. This opinion was probably suggested to the Russians by Mar Jona, who earnestly sought to gain the favor of the Russians and to frustrate the synod. According to the letter of invitation sent by the Mar-shimon, which came into my hands, the patriarch acted by coordinating the synod to the bishops. Moreover, he expresses the desire that the Persian government will recognize the authority attributed to the synod, and that it will not approve of any resolutions, un-

less agreed to by the synod. The <sup>patriarch's</sup> representative at the synod was Kasha Ushanna, a priest from the mountain-district of Tachouma; president was Dr. Ushanna, an influential physician in Uroomiah. The patriarch further appointed as members of the synod, Kasha Ushanna of Suburghan and the two Hermannsburg men, Kasha Jawle ~~and~~ of Gochtaps, and Kasha Pera of Wasirabad, mostly evangelical-minded men, who for personal reasons, however, did not harmonize with the Americans. The synod appointed a certain Shamasha, named Jivergio, as secretary, a man of manifold characters, of whom we shall hear later on. The majority of the members favored Bishop Mar Jonas. Kasha Ushanna was the only one who supported Mar Jona. There had been for some time an unkindly feeling between Dr. Ushanna, the spiritus rector of the synod, and Bishop Mar Jona. The quarrel was caused by the following characteristic incident. The Syrian Churches of the Salmas-district were under the dominion of the Bishop Mar Jona. Now the Bishop had privately sold two Nestorian Churches with their landed properties - one of them yielding an annual rent of 1000 toman - to his Catholic friends, the French Lazarists, who were carrying on work in the same district. He engaged an officer in Tabris to attest that the churches had been Catholic years ago. When the Mar-shimon heard of the sale, he sent a letter to Tabris; but the letter was caught by Mar Jona. Dr. Ushanna, who at that time resided in Tabris, urged the Persian magistrate to recover the letter from the Bishop. I have not

heard what the result was, but since that time Mar Jona was embittered against Sr. Whanna. As the latter was a friend of Mar Gabriel, and had the ruling power in the synod, the prospect of success ~~was~~ for Mar Jona was bad. It then happened that Mar Gabriel on a tour to the patriarch of Kodshannes was taken prisoner by a Kurdish shike in Turkish territory, and killed with ten of his attendants. The cause has never become known. — Mar Jona was now the only bishop in the Uroomiakh-district. — The assassination of the bishop Mar Gabriel occurred during the Armenian massacres in the Wan Vilajet. The Nestorians also had to suffer much from the Kurds at that time. Although they were not butchered down, they were driven from their villages by starvation, so that thousands of them left the mountains and went to the plain of Uroomiakh, and scattered themselves in the villages or emigrated to Russia. It was at this time, when our German orphan-asylum was founded in Uroomiakh. Its object was to gather up the orphans dragged along or left behind by the fugitives. At the present time 80 children are taken care of, mostly children of the mountain-Syrians coming from Turkish territory, whose parents were Nestorians. The troubles in Turkey, which coincided with a very severe famine, filled the Nestorians in the plains of Uroomiakh with great fear, and many thought of the possibility of being persecuted by Persian Mohammedans, in the same manner as the Armenians had been persecuted by the Turkish Mohammedans. The Christian villagers were often given reason to complain about the increased presence

exercised upon them by their Mohammedan oppressors; and now and then cases of actual oppression or refusal of justice were noticed on the part of the officials. But it cannot be said, that the situation involved any real danger for the Syrians, nor that anything happened that went beyond the measure of what even Russian subjects had to suffer from the greediness of their officers. The apprehension that the events in Turkey might call forth similar conditions in Persia was unjustified, simply because the conduct of the Turkish Sunnites is not at all by the Persian Shites regarded as exemplary or worthy of imitation, and then because the Russian government would never have tolerated any such occurrences within its realm, viz. North-Persia, as were practiced in Turkey; as is shown by the patch-case in Tabris. Russia would have even interfered with Turkey, had not the retention of the treaty of San Stefano regarding the protection of the Christian Armenians been changed upon the request of England.

Now the Russian government laughed at the utter failure of the English policy; and what was still better, the Armenians were stripped of their desire for independence, and therefore were made willing to be patronized by the Russian government in the future, if not compelled to join the "orthodox" Church altogether.

As regards the Nestorians in Persia, their situation was far more favorable. Russia would have helped them without being asked; in fact it would in its own interest have embraced every opportunity to fortify the political and economical influence, which it

claimed for North-Persia. When in 1897 a small plot was formed by the Mohammedans against the Armenians in the city of Tabris - no one knows exactly by whom - the Russian consul at once intervened and threatening that he would order the Russian troops to cross the border and take possession of the city, he effected the punishment of the rioters, and brought the Christians of the whole province under Russian protection. Therefore the Nestorians would have been sure of Russia's protection without selling themselves to the Russian Church. In fact Russia in time would have solemnly solicited the love of the Nestorian Church, had she not heedless of her own dignity, flung herself at the feet of the Russian rioters. The mere fear of being massacred cannot account for the strange action of the Nestorian people in calling the Russians. For although the holy Synod declared unto them, that they as subjects of another state could not expect any protection from the Russian government in secular affairs, and that the only reason why the holy Synod tendered the poor Nestorian heretics was the salvation of their souls, they still insisted upon being received into the Orthodox Church. It was not fear, but hope, which inspired the leaders of the Syrian people: to persuade the congregations to take that step, namely the hope that, in case Russia should become the sovereign of the land, its friendships might be secured beforehand. This prospect in view, no one would remain behind. All were ready to sign the great contract for the future with even the abandonment

of their paternal or newly acquired faith.

I am afraid that the Syrian people have gravely miscalculated their step, and that their leaders will be convinced of their foolish act only, when it is too late. The Orthodox Church has accepted the charge of uniting with the Nestorian Church of Persia, although it was clear, that the Nestorians merely sought a political & profit. Russia will be glad to take advantage of the least trouble arising among the Syro-Russian communities to occupy the whole of Persia. This, however, will not be done, until the Russian policy meets with factors other and greater than the little number of Syrians.

The Nestorians have merely rendered their position among their Mohammedan lords worse by joining the Russian Church, especially since every one openly confesses, that they did not join for conviction's sake, but for the sake of obtaining a political profit. If they <sup>wish</sup> so, they can now have a massacre any day. But whether the Russian policy will think it opportune to haste to their assistance any day, is quite another question. Thus far Russia seems to be as far as possible from marching into Persia, for it well knows, that as soon as it will start to carve the Persian question on the one end, England will start on the other end. And that is just what Russia wants to prevent at all events, viz. that England does not settle on the Persian Gulf.

Therefore it seems quite useless, that the Nestorian Church has connected itself with the Orthodox Church.



The only profit for the "Orthodox" Syrians will be the increased hatred of their Mohammedan lords and the burden of henceforth supporting their own kashas and shamshas, which burden was heretofore borne by the foreign mission societies. Russia has not ~~not~~ yet done as much as to pay one single kopeka for the great movement, by which 20000 Syrians were converted with one stroke. They only laugh <sup>about</sup> at the whispered rumor passing among the Syrians, that 1½ million toman have been raised <sup>in Russia</sup> for the Syrian congregations. But here is one question: Who has given <sup>the people</sup> such bad advice, ~~to the people~~ who are "the authorized legates of the Syro-Chaldean people," who has put up and sent out that petition which finally called the holy Synod into action?

That bishop Mar Jona had long been under negotiations with the holy Synod, was known. But his advice would not have induced the synod to step forth from its undecided position. What caused the issue was: the petition of the Nestorian synod. Being signed by a great number of the most famous kashas and laymen of all denominations, it gave the official expression to what the whole people desired, and thereby induced the holy Synod to proceed to gather the full harvest into the barns of the Catholic Orthodox Church.

Although this report was brought to me from trustworthy sources, I would have hesitated to believe it, had it not been confirmed by one of the members of the synod itself, and by the Russian

also. It is hard to determine from what corner the first impulse was given. But one cause seems to have been the rivalry between the bishop Mar Jona and the synod, which suggested the thought to the latter to unite with Mar Jona rather than to leave the Russian trumps in his hands. In short, the synod put up the petition to the holy Synod, called in other kashas of influence - it is said that even the most influential kashas of the Presbyterian Church signed - and also Mar Jona was asked to join in the proceedings of the synod. The bishop consented, probably having his own ideas about it. It will always be hard to understand what induced the members of the synod to take such inconsiderate a step.

The majority of them had gone through evangelized schools and were connected with Protestant missions. ~~But in spite of that~~ <sup>notwithstanding</sup> they did not hesitate to betray their people to the Orthodox Church. When they were not given the honor of <sup>negotiating</sup> ~~dealing~~ with the Russians, <sup>they</sup> ~~some~~ <sup>resigned</sup> ~~returned~~ and turned into open opposition. Kasha Jume and kasha Pera were said to not have known anything about the petition at first, <sup>and only</sup> ~~but~~ later they ~~temporarily~~ joined the Russian party temporarily, but when they learned that they would likely be compelled to yield their congregations to their rivals, they turned off, however too late, for the majority of their congregations had already gone over to the Russians and delivered the churches and schools to them. However, I was also told that I would never learn the whole truth about the two kashas, because the people did not wish to compromise

them nor to have their German resources stopped.

At any rate the synod did not reap what it had sown. Bishop Mar Jona snatched the reins from their hands and took them into his own, — and the synod was frustrated. When the petition of the Lyrian synod, signed by all the distinguished men of the Lyrian people, clergymen and laymen, came to hand, the holy synod commissioned a Russian clergyman from Erivan, named Linodisky, together with an Orthodox Lyrian deacon, shamasha Michael, to go to Groomiah <sup>to</sup> ~~and~~ investigate the field. The contents of the petition were reported to me by one who helped to compose it, and ~~was~~ <sup>are</sup> in ~~more~~ <sup>more</sup> ~~or~~ <sup>or</sup> as follows: "The Old Nestorian Church like the Church of Russia from older times is an orthodox Church. But as we are small and feeble, and you are large and strong, we petition you to unite our Church with yours, to send us priests and teachers and to establish seminaries and schools that our people may be instructed in your faith etc. The synod was naive enough to hope that the Russian Church would enter into formal negotiations with them, and that it would send representatives to the synod, which in turn would make its conditions, so as to have a certain appearance of independence, and to secure the leading influence for the members of the synod and its men. They expected as a practical result, that the Russians on their part would establish a mission in their country and that they would found seminaries and schools, and increase the number of kashas and teachers considerably, without disturbing the other missions. The more missions,

37) ~~44~~  
the better. Shamasha Givergis, who was secretary of the ex-synod, was actually elected not only secretary, but director of the newly organized Russian synod, probably on account of his knowledge of the secrets of the first synod, although he himself claims that he never joined the Russian Church. While thus rendering precious service to the Russians in driving the Nestorians into their church, he at the same time entertains a Norwegian missionary from America, trying to influence him to establish an Americo-Norwegian Lutheran Mission. The Norwegian <sup>missionary</sup> had come to see in what way Shamasha Givergis utilized the gifts he had obtained in America for his orphan-house, which unluckily did not exist at all. I am anxious to know what testimony the missionary will give to his host, who so carefully avoids getting him into contact with other missionaries, letting him visit the people only in his company. With my own ears I heard this man express the idea of how much could be done by a new Lutheran mission, for it was not enough to bestow bodily help to the people, as we did, but it was necessary "to convert them and to bring them to Christ." This was said by a man, who at the same time is the chief agent of the Russian conversion. This many-sided man succeeded as secretary of the former synod to make the right connection between the old and the modern era, while the other members of the ex-synod missed it, when the critical moment had come.

The legates of the Holy Synod, viz. Sinadsky, a Russian monk <sup>from</sup> Irivan, and H. Simon, a Syrian

Orthodox priest from Jawi-Hasar, upon coming to Uroomiak in the summer of 1898 to "egg out the land," kept good friendships with the "synod" at first. The Russians soon proceeded to incite a petition of the whole people to the holy Synod. The population of Uroomiak received them with exultation, and being on good terms with all the influential men of the Syrian people, they went from place to place to gather subscriptions. When about 2,000 to 3,000 were gathered up, they decided that the Russians with several a number of representatives of the Syrian Church be sent to take the grand petition to St. Petersburg. Bishop Mar Jona, being the only dignitary of any higher rank, put himself at the head of the delegation, and with him went ~~several~~ <sup>a number of</sup> kachas and laymen. It is told that a certain Syrian, by the name of Jusuf Khan, a man of extensive travelling, endeavored to join them in order to officiate as a representative of the people. After having gathered a goodly number of subscriptions, he followed the deputation, holding the precious document in his hands. When he arrived in St. Petersburg, Mar Jona who already caused the meeting, had him arrested and turned him out. Now, when Mar Jona having solemnly joined the Orthodox Church returned to his people, endowed by the holy Synod with the power of leading his people to the true faith and to be unto them a guide unto holiness, the favorable moment had come to make himself master of the situation. He as thoroughly held the attention of the Russian hieromonach Theophylact, who

by the holy Synod

accompanied him ~~in order~~ to enact the conversion of the people, and the synod was pictured to him as a synod of robbers in such dark colors and was so entirely cut out, that the Russian dignitary, when arriving in Uroomiah, absolutely ignored the synod, as it was solemnly waiting for the eventful moment, when the Russian Church would present through its representative the formal minutes of its union with the Syrian Church. The hieromonach even refused to accept ~~the~~ the offer of the president of the synod, to join the Russian Church. Thus the synod was suddenly and entirely broken up, it had nothing more to say. Neither Mar Jona nor the Russian hieromonach ever took the slightest notice of it. It was vain to order the archbishops or metropolitans to come from Uodshia to Uroomiah. Although the latter was given full authority by the patriarch to negotiate with the Russians, he seems to have found considerable fault with the whole affair, for he quickly returned to his mountains and transferred his power to Sr. Ushanna. But what did the power profit him, since nobody took any notice of it?

Sr. Ushanna took sick. As the result of a private complaint he was obliged to board at an enormous expense a number of law-officials with their retinue at his own house for several weeks. Mar Jona had the satisfaction to see his rivals resign one after the other or come to him. Also the Russian-monk Sinadsky died, after having obtained the first named wreath as a conqueror of the Nestorian heretics. All kinds of rumors <sup>of an unnatural death</sup> floated through the air,

40) ~~47~~  
some Russian papers even intimated a presumable murder, while those that knew him, are convinced that he died of drinking. - Sinadisky was the only one who held up ~~any~~ friendly relation with the "synod"; when he died the last connection had been severed, and as the Syrian Church was represented by bishop Mar Jona according to the opinion of the Russian hieromonach, and he (Mar Jona) being a Russian bishop, the Nestorian Church had actually and officially ceased to exist, and it was only necessary to gather the scattered flock into the new sheepfold. This was accomplished within a very short time.

Although most of the Nestorian kashas had been educated in American or Anglican schools and colleges, the majority of them at once joined the Russian Church with great exultation. Their congregations followed them. Some hesitated and lost their opportunity, as other kasha quickly took their place opening the doors for the Russians. No one thought that the Russians would win their battles so easily. But they found ~~found~~ no earnest resistance, and wherever they did find it, it was not the power of conviction that withstood them, but the calculation of the profit. The Presbyterians have suffered but small damage, the number of their enlisted members having been decreased by only about 250. But the great number of their friends and church-comers, who had still kept one foot in the Nestorian Church, ~~for the~~ <sup>for the time being</sup> ~~time being~~ must be regarded as lost. For the Russian Church will hold its prey, even if force should be required. Even the government does not

47) 78) dare to interfere, although it is painfully touched by the Russian movement.

The Anglican missionaries are holding a queer, however consequent position towards the Russian invasion. They had been supporting schools in about 40 Nestorian villages, giving them teachers with a very small salary as well as furnishing other means of instruction. An equal number of kashas was supported by them, who received 4 - 5 toman a month. In Uroonish was their seminary and their press. When the Russians arrived, the English, when asked by their kashas and teachers as to what they should do, answered: "Go to the Russians, or do whatever you please; but do not by any means go to the Presbyterians!"

And what happened? With one impulse the whole Anglican train went to the Russians, including the Syrians, who were employed in their private service. All the kashas trained by the mission of the arch-bishop of Canterbury, are now Russian priests; all their schools are "Orthodox" schools. Their 10 years' labor amounts to just as much as <sup>to</sup> having been a preparation for the Russification of the Nestorian Church. The object of their ambition was reached, viz. to counter-act the evangelical mission, and their secret motto "to prepare the Nestorian Church for its union with its mother church, the Orthodox Church of the East", was realized. Although the arch-bishop Pearson in connection with this, may have thought of the Greek Church rather than of the Russian, still there is very little difference after all as regards both creed and superstition. The



Nestorian Church was once honored by the Persian Mohammedans for its not worshipping any saints, ~~pictures~~ <sup>images</sup> or relics, so that it was spared the blame of idolatry, which the Mohammedans lay upon the entire Christendom of the East. But owing to the unheard-of missionary competition and consequent demoralization, and principally owing to the efforts of the Church of England that glory of the Nestorian Church is gone, — and it will not be long, when the whole celestial population of the Russian saints with pictures, bones and relics will enter triumphantly into the Syrian Church of Persia. The white smooth walls of their simple sanctuaries will adorn the picture gallery of Iconostas, and the dark rooms of their clay-houses will be made brilliant with the lamp and the image of the saint. For where there is no image, there is no true service, no prayer, no God, and no salvation. Poor people! Deceived by their leaders and betrayed by their kashas, they sell for the pottage of a presumptive political protection, their birth-right of worshipping God in the spirit and in truth.

In concluding this chapter, the prospect of a new mission society is sent to me by the American missionaries, which has been founded in Scotland, England and Ireland by the sons of a kasha, who has grown old in the service of the American mission. They are men who like all their predecessors have gone through the American schools

and who now use the knowledge, which they have received from their principles, to open a competing mission. On the cards designed for collection are written in large letters the words: "One thousand pounds wanted." Below that is a list of 54 names of famous ecclesiastical and scientific men of England, Scotland and Ireland, among them Sir Thomas Muir and Rev. F. B. Meyer.

Notwithstanding the fact that the Americans as well as the English do support 40 kashas in the mountains of Kurdistan the prospect claims that "no provision is made of an evangelical kind is made" for the Nestorians in that region, simply to sustain the foundation of a new mission by the Rev. Joshua Khanis and his brother, entitled "Central Kurdistan Mission," or with other words to secure a sine cura for their family.

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